Vol. LXXVII, No. 2 August, 1927

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
1305 Arch St., Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1927: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster Pa., under Act of 3 March, 1879

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American Ecclesiastical Review *Dolphin Press* 1305 Arch Street, Philadelphia

Ready 15 August, 1927

In the House of Martha at Bethany

By the

REVEREND H. J. HEUSER, D. D.

AT a time when men's minds, following the natural Christian trend of the human soul, are reaching out for objective truth in religion, it is good to have this story treatise of the origins of the corporate life and official prayer of the first Christians. The beginnings of the Kingdom of Christ on earth as He founded it in the visible society of His Church, are here outlined. The liturgical worship which is the bond of union to-day between Catholics the world over is traced back to its Apostolic observance. Thus the mystical body of the Church, like her Divine Founder, is seen in its public and official prayer, the Mass and the daily divine office, to be the same yesterday, to-day, and to-morrow. This consciousness it is that gives vitality and inspiration to what is at present called the liturgical movement spreading everywhere among Catholics—namely, the desire and effort to get back to the primitive spirit of Catholic prayer and observance. Around these community services of the first Christians there has been gradually built up during nineteen hundred years a vast organization, expressing itself in multiplied ways but looking primarily to personal and individual holiness. This development is likewise followed back to the Apostles, with interesting and authentic sidelights from the Scriptures and the contemporary annals.

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. VII.—(LXXVII).—AUGUST, 1927.—No. 2.

SONGS OF THE CROSS.

I

THE field for poetical anthologies is very large, and has not been covered by the many collections—both religious and secular—of selected poems. Two such anthologies of religious verse are now in preparation. In addition to these, the great collections of sacred Latin verse in the Roman and Minorite Breviaries—themselves fine anthologies covering many centuries of Latin poetry—are probably now in the hands of the printers in versified English renderings as part of the English translations of the two Breviaries.

One is accordingly gratified that another anthology[1] should have appeared this year, with a restricted and most attractive theme: The Cross of our Saviour. Its contents comprise both translations[2] and poems originally in English, collected and edited by the Rev. George Stewart, Ph.D., "Minister in the Madison Avenue Presbyterian Church, New York City" (as the book-jacket informs us). At first blush, one could fancy that its three hundred pages are very adequate for handling a restricted topic. Nevertheless, it omits a large amount of sacred Latin verse pertinent to the theme.[3] Only one-tenth of

[1] *Redemption:* An Anthology of the Cross. Collected and Arranged by George Stewart. New York: 1927. George H. Doran Co.

[2] Appropriately, the opening song is "Psalm XXII" (Vulgate, Ps. 21), and the Hebrew tongue is thus represented with prophetic words. There are translations, complete or partial, of ten Latin hymns; a cento from a Canon of the Greek poet, Theoctistus of the Studium, and a translation by Abraham Cowley of a Greek Ode; a rendering of part of a poem attributed to Cynewulf; translations of five Sonnets by Michael Angelo Buonarotti.

[3] The Vexilla Regis is given—why not the other very striking hymn by the

its pages are devoted to such highly appropriate matter. This is said, not by way of adverse criticism, but merely for the information of any prospective readers of the volume.

It accordingly happens that the volume is rather small for such a large subject, however apparently restricted in scope. But a reader will doubtless gather, from the long and interesting Preface entitled "The Madness and the Exultation of the Cross", that the theme, restricted though it be by its very title, suffers a further restriction in its real scope. This seems, indeed, to be hinted at in the title of the book: "Redemption: An Anthology of the Cross". To the Compiler, the Cross of our Divine Lord is apparently a symbol of redemption through suffering, and is consequently a sign of comfort[4] for all those who "suffer for a humanity which shall some day walk by the

same author, the "Pange lingua gloriosi proelium certaminis"? And the more so, as one line of this triumphant chant of the Holy Cross ("Et medelam ferret inde hostis unde laeserat") not only recalls the Preface of the Passion ("Qui salutem humani generis in ligno crucis constituisti: ut, unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur") but perhaps helped the inspiration of Nathanael Eaton's verse ("And He being ruined by you, ruined you", page 103 of the Anthology), and of one line in the rendering of the Vexilla Regis found on page 39: "And Spoil the Spoiler of his prey", but especially the lines in Crashaw's poem (page 100):

"By the first fatal Tree
Both life and libertie
Were sold and slaine,
By this they both look up, and live againe."

Another reason for including the "Pange Lingua" of Venantius Fortunatus is that the quaint hymn quoted on page 99 of the Anthology as from "Merton College MS." is merely a translation of the stanza beginning with: "Crux fidelis, inter omnes arbor una nobilis"—

"Steadfast Cross, among all other
Thou art a tree mickle of price,
In branch and flower such another
I ne wot none in wood nor rys.
Sweet be the nails and sweet be the tree,
And sweeter be the burden that hangs upon thee."

[4] We read in the Preface: "The Cross must be distinguished from the totality of human suffering, for not all pain, not all loss constitutes a Cross. . . . . The Cross in any field and in all times and places is redemptive suffering and is generally marked by two characteristics: it is voluntary and it is for others. True there are great numbers who like Simon of Cyrene are drafted into the world's travail and labor for a better day, and if they appropriate the purpose of Christ in redeeming men and women, they too experience not only the fellowship of His sufferings but also the power of His resurrection and the glory of social and personal life regenerated by the sheer persuasive commanding power of love outpoured. . . . . The Cross influences us by the power of its example to a higher mood of thought and life, it educates us, by portraying a drama all can understand, ... it shames us by its sheer heroism, it wins us by its patient endurance, it stimulates our wills. . . ."

lamp of the spirit and the eye of faith". Such sufferers for humanity are: statesmen, soldiers, "hard-pressed teachers", public servants "baffled by the stupidity and blind inertia of peoples who make tardy response to ideas of an ampler social order". All such folk "find in Him one who was baffled too, and in His last resource of outpoured love, the Cross, they discover the companionship of all who suffer for a humanity which shall some day walk by the lamp of the spirit and the eye of faith".

And so, as the interested reader of the poems will perceive, rather incongruous figures people the pages of the volume. He will doubtless be surprised to find (page 77) one poem entitled "Martyrdom of Father Campion" and written by "Henry Walpole, Jesuit (Martyred 1595)". The Presbyterian compiler could not, of course, subscribe theologically to the declarations of the second stanza, although he can admire heartily the spirit of martyrdom—a subjective kind of redemptive suffering—manifested by Father Campion:

> The Tower says, the truth he did defend;
> The Bar bears witness of his spotless mind;
> Tyburn doth tell, he made a patient end;
> In every gate his martyrdom we find.
> In vain you wrought, that would obscure his name,
> For heaven and earth will still record the same.

He died for what he considered the Truth—(so, we suppose, the Compiler would argue)—and therefore, in the words of the fifth and last stanza:

> His quartered limbs shall join with joy again,
> And rise a body brighter than the sun;
> Your bloody malice tormented him in vain,
> For every wrench some glory hath him won:
> And every drop of blood, which he did spend,
> Hath reaped a joy which never shall have end.

In similar fashion, we come upon the apotheosized figure of Eugene V. Debs, to whom is dedicated the sonnet entitled, "The Vision Maker" (page 302):

Christ-like he spoke. While angry cannon roared,
His vision tinged the torn and bleeding skies,
Men heard in him their own dumb anguished cries,
The heavens seemed to open at his word.
Give us a victim, shouted Caesar's horde,
From his black pyre red warnings shall arise,
The vision perishes, the prophet dies . . .
His truth is far more deadly than our sword!

And deadlier his dream—a quenchless flame,
For which no dungeon fastness can be built . . .
You have but made the convict half divine,
Crowned Truth with martyrdom, yourselves with shame;
Not he, but you are banded deep with guilt;
His cell is holier than your highest shrine.

Campion perished for a religious ideal; Debs, for a social ideal. Whether or not that ideal was true and just, seems to matter little. Both were "martyrs" in their efforts to help stupid and inert folk to higher planes and an ampler existence on earth.

And the dead soldiers of the late World War—they, too, were martyrs.[5] First of all, Belgium was "crucified" and thus won America to enter the war (page 314):

America to Belgium

By that audacious gesture of defiance
In the mid-way of swift annihilation,
By that clairvoyance that read true salvation
In fearless martyrdom; by that alliance
With the defenceless right; by that reliance
On answering loyalties and indignation,
On some eventual, unseen vindication,
Unto your cause you won our glad compliance.
Henceforth let courage cast his bitter gage
Against a threatening cosmos! *crucified,*
Hang naked and alone in careless scorn,
Though all the slaves of power sweep in rage
Against him; for unto *his riven side*
He summons champions from another bourne.

The present writer has ventured to confer italics upon a few of the lines. Belgium was another Christ, as it were—except

[5] Soldiers, that is, "who in faith believe they are struggling for the freedom of the world" (Preface, xviii), find "the Cross . . . laid upon" them (*ibid.*).

that Belgium "summons champions from another bourne", and gets them in vast numbers, whereas Christ died lonely on the Cross, although He could indeed have asked His Father for help and have received "presently more than twelve legions of angels" (Matt., 26:53). The poet in this case, Amos Niven Wilder, might reply in the words of the old warning: *Omnis comparatio claudicat,* and might further explain, as he does in another and much longer poem, "The Vision of the Russian Famine", that our Saviour endured the utmost agonies of the Cross of shame, because He

> shrank from the shame
> Of any lot less shameful than another's,
> Fearing the ignominy of a name
> Less ignominious than some human brother's,
> That none
> Might claim before Him to know well
> The trancèd tortures of some deeper hell,
> Or cast reproachful glances from a fiercer cross,
> Asking in vain for faith in some more hopeless loss. . . .

and because He was

> Revolted by the wrongs
> Of those whose loathed immunities He shared. . . .

and dreaded a "gradual alienation from man"; and so,

> Driven by a divine bitterness
> Impatiently He bared
> His body to the thongs
> As if a lover of his kind could not agree
> In such a world as this
> To any form of death save by the abhorrèd tree,
> And by deliberate will
> United Love to man's extremest ill.

All of such poetizing is, needless to say, far removed from our own concept of our Saviour's Agony, Passion, Death.

It matters not whether one die for the Truth, or for a Fraud conceived as a Truth. In either case, he is a Martyr. This, also, is far removed from our concept of the Martyr. Upon what nation or nations did the guilt of the World War really lie? *Adhuc sub judice lis est.* Admiral Sims, singularly

well-equipped to know the facts, has very recently scouted the legend of submarine inhumanities. Long before that, and in the very midst of the military horrors, English soldiers buried with solemn military pomp the burnt remains of the German bombers who, ravaging English soil, were denounced in America as outlaws. The "atrocities" on land were ultimately discerned as fables of propaganda. And to-day historians evade, as a body, a fair discussion of the guilt of the war quite as dexterously as politicians try to evade the "wet-or-dry issue" for the approaching elections. Perhaps with this perspective in view, the same poet quoted above writes a beautiful *irenicon* entitled "Ode in a German Cemetery" (pages 310-313). He declares that if soldiers, caught in the world-old process of strife, bring with them self-renunciation and aught of loftier aim, ideal, thought, and then bear the common but undeserved retribution, their innocence makes them sublimely attractive to all men:

> Their blamelessness with mighty power is fraught
> When joined with pain,
> For so Redemption,
> Redemption lifts its mighty cross again!

These four lines may serve to illustrate the meaning of the title given to this anthology: "Redemption—An Anthology of the Cross".

Four poems are contributed to the volume by (the Rev.) G. A. Studdert-Kennedy. One is like a cameo in its beautiful conciseness:

A Mother Understands.

Dear Lord, I hold my hands to take
  Thy Body, broken once for me,
Accept the Sacrifice I make,
  My Body, broken, Christ, for Thee.

His was my body, born of me,
  Born of my bitter travail pain,
And it lies broken on the field,
  Swept by the wind and the rain.

Surely a Mother understands Thy thorn-crowned head,
The mystery of Thy pierced hands—the Broken Bread.

Still another poem by the same author, "Her Gift", has a lovely ending. A soldier is telling a story, but precedes it with a complaint that the olden Calvary seems terribly remote and lacks a modern lesson—

> And yet
> Do you remember Rob McNeil
> And how he died,
> And cried,
> And pleaded with his men
> To take that gun,
> And kill the Hun
> That worked it dead?
> He bled
> Horribly. Do you remember?
> I can't forget,
> I would not if I could,
> It were not right I should,
> He died for me.
> He was a God that boy,
> The only God I could adore.

The blasphemy would doubtless pass in the welter of war, as passed so many other momentary oaths, curses, opprobriums, born of inhuman hate disguised as patriotism, and leaving us, after the armistice, with a dreadful heirloom of such cursings and obscenities, even in our theatres, as could not have been heard before the war save in slum saloons and brothels. But the poem forthwith proceeds:

> And that reminds me I have something here
> He wore.
> He gave it me that night,
> But because my heart was sore
> With grief, I have not dared to look at it.
> But here it is, a little leather case,
> A picture, maybe, of the face
> That smiled upon him as a babe,
> All wondering bright,
> With Mother Light,
> Of tenderest pride and Love.
> The face that oft would dimple into laughter
> At his first Baby tricks.
> It is her gift—but look at it,
> A little silver Crucifix.

Four poems—three of them distinctively War Poems—of Joyce Kilmer's are given in the volume. In the first of the four, "Rouge Bouquet", he speaks of a new-made grave,

> Built by never a spade nor pick
> Yet covered with earth ten metres thick,

wherein lie many soldiers suddenly taken out of life by a Death that "came flying through the air." Massillon paints, in his sermon on "The Blessing of the Standards", a terrible picture of the spiritual dangers of a soldier's life and of his sudden death. A feature of the conscription in the World War was that the boys went forth—not spontaneously, as did the Crusaders of old, but drafted for the fray—toward a "holy" emprise. Looking back now, almost as in a dream of vanished things, many good folk talk of the "propaganda"—mostly of a "lying" propaganda—that robbed us of cool reasoning powers. Some folk venture to call the whole business a "Lie". Joyce Kilmer was one of the "Crusaders". It is said that the old-time Turks put courage into their soldiery by the promise of a heaven to be gained forthwith by the simple process of death in battle. One piece of literature during our conscription-period similarly assured the "boys" of a quick heaven if they should die during the war. And when a submarine sank one of our transports during the night off the coast of England, an editorial in a prominent Catholic journal consoled the parents of the dead boys by a practical assurance that their Heavenly Father had gathered them all to His Bosom. How the War changed our theologies over night! But to the poem of Kilmer:

> There is on earth no holier grave
> To hold the bodies of the brave
> Than this place of pain and pride
> Where they nobly fought and nobly died.
> Never fear but in the skies
> Saints and angels stand
> Smiling with their holy eyes
> On this new-come band. . . .

From what point of view shall we confer apotheosis and the martyr's crown? In one of the poems quoted here, Ralph

Chaplin confers it on Eugene Debs. In another, "To France (May Day, 1919)", he glories in the Commune of old:

> Mother of revolutions, stern and sweet,
> Thou of the red Commune's heroic days. . . .
> Ah France—our France—must they again endure
> The crown of thorns upon the cross of death? . . .

I fear me the reader who plods through the many pages dedicated in our present anthology to poems of the World War may at length grow aweary of the perpetual reiteration of the cross and the crown of thorns—somewhat holy things, after all! and not to be dragged in the mire of socialism, communism, war-fevers and camp-grossnesses of thought and language. One thinks of the late Mr. Bryan's famous "Cross of Gold" upon which the laboring-men of his days were being crucified. It would appear that the soldiers "who died for us" (as we still read in Memorial-advertisings) in the Great War were martyrs. But it also seems, to many besides Ralph Chaplin, that the conscientious objectors who were subjected to unutterable torments at Leavenworth should also be acclaimed as martyrs. *Vide* the poems "The Living Dead", "Freedom", "Wesley Everest", by Ralph Chaplin; and "Heretics", by William Ellery Leonard.

Apropos of these references, a reader might be glad to have some "Notes" affixed to certain poems in order to understand the background. For instance, "Heretics". Who were the four bearded men, and why (and how) were they done to death so far away from the field of battle? Who was Wesley Everest and how did he come to die as the poem implies?[6] The gory nightmare of the War has passed, its many incidents are mostly

[6] The Preface does, it is true, give some answer to such queries: "But our day has seen other martyrs, men who have struggled for freedom of conscience and freedom of speech, men who have been jailed for opinions and killed by incarceration, men whose blood shall be, please God, the seed of a fairer and a more Christian Church and State. William Ellery Leonard in his *The Heretics* sends a white-hot bolt against the enemies of freedom responsible for this ghastly enterprise" (page xxvii); and also gives a long quotation from the poem (page xxviii), but furnishes us with no further enlightenment as to the four bearded men who were done to death or as to the manner of their inhuman military treatment. Similarly, we read (page xxix): "Ralph Chaplin, another gallant soul imprisoned for opinion, wrote of his friend *Wesley Everest,* done to death for expressing his views, which under the United States Constitution he was empowered to do"—but a reader might justly wish to have further detailed information.

forgotten now—and we appear to be in the clear morning-light of universal disillusionment over the slogans of the War. And just to what does the poem of thirteen stanzas (of six lines each) really refer, written by Chaplin and entitled "Salaam"? Ralph Chaplin was "another gallant soul imprisoned for opinion" (Preface, page xxix). A reader will hardly doubt the honesty of his indignation, whether or not it was justly based, but may still wonderingly ask: Is he railing at the present social and economic system in general? Or was he assailing conscription during the War? It is a terrific tongue-thrashing he administers:

Serene, complacent, satisfied,
  Content with things that be;
The paragon of paltriness
  Upraised for all to see;
With loving pride he cherishes
  His mediocrity!

The smirking, ass-like multitudes
  Cringe down at his command.
With wagging ears and blinded eyes
  They do not understand.
With pride they show each shackled wrist
  And on each brow the brand.
. . . . . .
Well praised are they—rewarded well—
  Who on their shoulders bore
The gilded Thing that all the mob
  Fawned in the dust before.
And each that did obeisance there
  Was naked like a whore.

The poet with his teeming song,
  The wise his deep-delved lore,
The maiden with her tender flesh,
  The strong his sturdy store:
Each yielded all he had to give;
  No harlot could do more.[7]

[7] The Preface furnishes us with no comment on the poem, as it does upon quite a number of other poems in the Anthology. I am wondering if perchance the poet is attacking President Wilson in the first stanza? or a flamboyant recruiting-sergeant? or merely a symbolic personage representing Capital, or Patriotism, or Political Privilege? or what?

What was "the gilded Thing" that some persons "on their shoulders bore"? Was it the epaulets of military officers?

Seven more stanzas, and we reach the final one, still wondering just what relativity the poem may have to the Cross and its Redemption:

> So let me stand back silently,
> The pageant passes by,
> And live my life with these new Christs
> Whom you would crucify,
> And laugh with mirth to see the mob
> Do homage to a Lie!

II

The poems of the World War occupy the last part of the volume. The first part is given over to translations, most of which are from the Latin. Perhaps these will be of little interest to priests, familiar as we are with sacred Latin verse. For various reasons, nevertheless, some comment is desirable here.

It seems a pity that the translator's name is not ordinarily given. Two names, however, are given for the first poem, "O Sacred Head, now wounded". After the fourth stanza, we read: "Bernard of Clairvaux, 1090-1153; Paul Gerhardt, 1656; tr. J. W. Alexander, 1830-49". The Latin title of the hymn is not given. The four stanzas are a brief cento from the long hymn, "Salve mundi salutare". But the Latin text is not given in the Anthology, and Saint Bernard is apparently made responsible for the Lutheran doctrine that Faith alone justifies, in the closing lines of the translation:

> For he, who dies believing
> Dies safely through Thy love.

Needless to say, the Saint would abhor that doctrine. The Latin text merely says:

> Cum me jubes emigrare,
> Jesu care tunc appare,
> O amator amplectende,
> Temet ipum tunc ostende
> In cruce salutifera.

Separated from this by a dozen pages, we find another cento from the Latin hymn translated (page 49) and still another selection on page 52. The Latin text is not given. If it were, the reader would forthwith notice that the three selections end with English rendering of the same Latin stanza, and that the English renderings of the latter two centos are faithful to the original Latin in a way far removed from the Gerhardt-Alexander translation.

There is a beautiful translation, by John Mason Neale (whose name, however, is not given in our Anthology), entitled simply "Jesu". I quote four of the twelve lines:

> Jesu,—name all names above,—Jesu, best and dearest,
> Jesu, fount of perfect love,—holiest, tenderest, nearest!
> Jesu, source of grace completest,—Jesu, purest, Jesu, sweetest,
> Jesu, well of power divine,—make me, keep me, seal me, Thine!

It is from the Greek of Theoctistus of the Studium, and is but one cento from his poem or Canon ("Suppliant Canon to Jesus"). A misprint in the Anthology has "Theoclitus". One is reminded of "The Breast-plate of St. Patrick", rendered finely into English verse by James Clarence Mangan.

Attributed to St. Bonaventure is a fine "Hymn of the Lord's Passion" (page 51) which I am unable to identify through the translation, the first line of the Latin being—as usual in the Anthology—omitted. It seems a pity that such omissions should occur generally in an anthology like the present one, the translations of notable Latin hymns being so abundant and so variously phrased that a reader is lucky if he can conjecture, from the English renderings, the Latin texts of which they are translations.

Rather curiously, the Latin texts of only three hymns are given together with versified English translations. The first of these is the famous "Vexilla regis prodeunt", under the heading, "De Passione Christi". Strangely, the Latin omits one of the most touching of all the stanzas:

> O Crux ave! Spes unica
> Hoc passionis tempore,
> Piis adauge gratiam
> Reisque dele crimina—

although, on the opposite page, this stanza is given in English verse:

> O Cross, our one reliance, hail!
> This Holy Passion-tide, avail
> To give fresh merit to the saint
> And pardon to the penitent.

The Latin also omits wholly one line of the fourth stanza (viz. the third line: "Statera facta saeculi" of the old text, changed by the Revisers under Urban VIII into "Statera facta corporis"). I may note, in this connexion, two quaint misprints in the English translation, which may puzzle the reader. One of these misprints occurs in the third line of the stanza quoted immediately above, "saint" being printed as "faint" ("To give fresh merit to the faint"). The other misprint is of the same character, "faith" being printed for "saith":

> Amidst the nations God, faith he,
> Hath reigned and triumph'd from the Tree.

The explanation doubtless is that this translation (which is that of John Mason Neale, the notable Anglican translator of our Latin poems), must have been printed in archaic fashion, so that the "s" would be represented by a character nearly resembling, but not identical with, the letter "f". Before leaving this venerable Latin poem, it may be proper to point out also that the Latin text in our anthology is incomplete, and in addition contains misprints. It has, for instance, "petulit" for "pertulit", and "Mauavit" for "Manavit".

The second of the three hymns found both in Latin text and in English rendering, is the "Recordare sanctae crucis" of St. Bonaventure. Seven stanzas are omitted—not a matter for censure, indeed, since the poem is long. But there are two misprints: "Quum quiescas aut laboras" (instead of "Quum quiescis . . . "); and: "Crucifixe! fac me fortum" (instead of "fortem").

The third of the three hymns given in both Latin and English is the "Stabat mater dolorosa". It is given in full, despite the conscientious objections of compilers like Archbishop Trench and of translators such as Dr. Coles. It contains these misprints: "moerbat" (for *moerebat*), "indicii" (for *iudicii*),

and the placing of a comma between "corpus" and "morietur" (*Quando corpus morietur*). The name of the translator is not given. I notice one misprint: "Of the soul-begotten One" (instead of "Of the sole-begotten One"), in the second stanza.

The "Dies Irae" is well rendered; the name of the translator is not given. I cannot understand the reason for the very curious attribution of authorship: "Generally attributed to Venantius Fortunatus".

I am naturally led to point out, in this connexion, a few other errors. The fine poem of Matthew Bridges, "Man of sorrows, wrapt in grief", is said (page 89) to be "From a Slovak Hymnal. Arranged by Nicola Montani". The melody only, not the text, is from that hymnal. The arrangement by Montani is of the melody and harmony. The text is original English. Again, "Jesus Crucified" (page 213) is ascribed to "Gregory Hymnal, Page 24". The reference should be: "St. Gregory Hymnal, Page 32" (or "No. 24"). "Bust" (page 299, line 23) should doubtless be "dust". Father Faber's hymn, "O come, and mourn with me awhile" should have "Love", not "Lord", in the fourth line of every stanza (page 135). In the Preface to his "Hymns", Father Faber granted non-Catholic compilers permission to reprint any of his hymns, even with omissions, provided they did not change his wording. What objection is there to styling Christ our "Love"? But a number of Protestant hymnal-compilers were offended by Wesley's "Jesus, Lover of my soul", and changed the wording to "Jesus, Saviour of my soul". The ways of hymnal compilers are queer enough. Who is responsible for the change in the wording of Faber's lovely hymn, I do not know—his hymns have been most freely used by Protestant compilers, and at times badly changed in the wording, despite his protest made in anticipation of such practices. Again, while I have not Oscar Wilde's poems at hand, I strongly suspect that the title "Humanitad" (page 188) should be "Humanidad". And line 18, page 180, should read: "Paid in some futile . . . ".

III

In conclusion it might be suggested to the Compiler and Editor of this Anthology that many of the War Poems could be sacrificed in order to make room for more of the renderings

of Latin sacred verse now so abundant in English anthologies. We have passed out of the period of war-hysteria, albeit many horrid results of it persist in private and public life. There is a lovely quietude in the Latin poetry of the Cross no less impressive, no less fruitful of aspirations for human freedom and divine forgiveness, than the sometimes blatant verse of the war poems. Human suffering and human heroism did not begin with the year A. D. 1914. For the individual adown the ages, war meant as deep an agony as any endured between the years 1914 and 1918. Part of the general buncombe of the World War derived from the comparison of it with "Armageddon". The war was, indeed, on a vast scale. But so far as any one person was concerned, it was more merciful than most of the wars of history. Why, then, all the hysteria of the war-poets?

Another suggestion might be to divide the work into three grand sections: Olden Verse, Modern Verse, War Verse. We could then perceive perhaps a gradual change going on—the stately and restrained character of the olden poetry, the more emotional expression in modern verse and, last of all, the somewhat frenzied utterances of the War verses. Had such a division been made, the present reviewer could more easily have considered the intermediate—the modern—verse, much of it excellent, indeed, represented in the Anthology. Although the limitations of space press hardly now, room should be made for such illustrations as this (page 118):

The Penitent Thief

"Say, bold but blessed thief,
That in a trice
Slipped into paradise,
And in plain day
Stol'st heaven away,
What trick couldest thou invent
To compass thy intent?
What arms?
What charms?"
"Love and belief."

"Say, bold but blessed thief,
How couldst thou read
A crown upon that head?

What text, what gloss—
A kingdom and a cross?
How couldst thou come to spy
God in a man to die?
What light?
What sight?"
"The sight of grief—

"I sight to God his pain;
And by that sight
I saw the light,
Thus did my grief
Beget relief.
And take this rule from me,
Pity thou him he'll pity thee.
Use this,
Ne'er miss,
Heaven may be stolen again."

—*Anonymous.*

Or this of Christina Rossetti on the Face of the dead Christ:

Is this the face that thrills with awe
Seraphs who veil their faces above?
Is this the face without a flaw,
The face that is the face of love?

Yea, this defaced, a lifeless clod,
Hath all creation's love sufficed,
Hath satisfied the love of God,
This face—the face of Jesus Christ.

Or this:

The Stick

To failing strength a stick is given,
A kindly prop acceptable!—
Thy Cross upon my road to Heaven
Upholds me well.

On wood, the dear Creator hung,
On wood I lean for second strength—
I who have found too young—too young—
The road's gray length!

O honest friend of simple guise—
Plain wood, no fluted gold's emboss—
I hold thee and my thoughts arise
To Christ, His Cross!

—*May O'Rourke.*

Catholic poets are well represented here: Crashaw, by three poems; Dryden, by a selection from "The Hind and the Panther"; H. N. Oxenham, by one; Father Tabb, by one: Alice Meynell, by four; Francis Thompson, by four; Joyce Kilmer, by four; Katherine Tynan Hinkson, by one—as well as poets anonymous but apparently Catholic.

"The 'curse and the astonishment' of the cross", writes the Compiler, "arouses and constrains the hearts and minds of men. Men dread Him and flee Him, but they cannot escape Him. The Cross was an event in history and a principle of life, the best and the last resource of redemptive love. Men strike out against it but they come back to it, for the suffering Figure lifted up on the cruel wood continues to beckon to the best of the human race. . . . Thus has the gaunt Figure on the wood reigned over the world for twenty centuries, persuading, shaming, educating, and redeeming the intellects and the emotions of men" (Preface, pages xxix, xxx).

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SYMBOLISM IN ECCLESIASTICAL ART.

THE contemplated completion of the series of articles on this fascinating and illuminating subject was suddenly interrupted through the long and disorganizing conditions created by the War.

Previous articles[1] dealt with the symbols of the Patriarchs and Prophets of the Old Testament, those signifying the respective members of the Holy Family, the symbols assigned to each of the four Evangelists, and those that refer to each of the remaining Apostles. The subject now carries us on to the emblems employed in Christian art to represent the other great saints of the Apostolic age and those of the post-Apostolic period and medieval times. Space permits of only a few being mentioned.

[1] See Vol. 45, p. 59; Vol. 49, 651.

I. Symbols of the Companions and Contemporaries of the Apostles: St. Stephen, St. Paul, St. Barnabas, St. Timothy, St. Lawrence, and St. Clement I.

St. Stephen, the "Protomartyr": the first, after Christ, to be put to death for the Faith; the first of the "noble army of martyrs". Because of this, St. Stephen has been accorded the honor of having the celebration of his day fixed immediately after Christmas Day. The resting-place of his martyred body was, according to tradition, unknown for four hundred years, until it was revealed to Lucian, a Palestinian priest, by Gamaliel, who thrice appeared in a vision, each time with the same message—that Gamaliel himself had buried St. Stephen's mutilated body in his own sepulchre, wherein also lay the mortal remains of Nicodemus and other saints. Lucian communicated the facts to his friends. The spot, indicated by the vision, was found and examined, and therein lay St. Stephen's remains.

The holiness of the relics was immediately attested by the miracles that followed. The body was deposited at first in Sion Church at Jerusalem. Later it was removed by the younger Theodosius to Constantinople. Ultimately it was by the order of Pope Pelagius transferred to Rome; where it was deposited in the same tomb as that of St. Lawrence, whose corpse courteously moved aside to yield to St. Stephen's remains the place of honor on the right. St. Stephen is usually represented in Christian art as a young deacon in his dalmatic, and holding stones, the symbol of his martyrdom, in his robe, or in a napkin, or in his hand. He usually bears a martyr's palm.

St. Paul—the Apostle "born out of due time"—was martyred with St. Peter, but neither in the same place nor manner. He was beheaded at a spot two miles from Rome; but, being a Roman citizen, he escaped the public exposure in the circus, and the ignominy of being crucified. The sword by which he was beheaded is still shown at the convent of La Lisla in Spain.

St. Paul is sometimes represented with twelve scrolls, signifying his twelve Epistles; but he is depicted more generally with a sword. If this is held aloft, it is in allusion to the warfare he waged in behalf of Christianity; if he is leaning upon the sword, it has reference to the manner of his martyr-

dom. Hence the sword may be either an attribute or an emblem.

St. Barnabas—the "Son of Consolation" and the beloved companion of St. Paul—was a native of Cyprus, where according to one tradition he was stoned to death at Salamis; while another states that he was martyred (perhaps burnt) in Judea, and secretly buried by Mark, his nephew.

That the people of Lystra regarded St. Barnabas as an incarnate Jupiter seems to give probability to the supposition that he was of noble and commanding appearance. St. Barnabas always carried with him the Gospel of St. Matthew, written in the Evangelist's own hand; and the sick or distraught were healed by the sacred volume being placed in their bosoms. The place of his burial was revealed to Antemius, and the Saint's body was found with the Gospel of St. Matthew lying upon his breast. For this reason St. Barnabas is often depicted with this Gospel as well as with the instruments of his martyrdom—a stone, or flames and a stake; but sometimes a rake, as his day falls within the hay-harvest season. Glastonbury Abbey churchyard once had a miraculous walnut tree which always budded on this Saint's day. St. Barnabas became the first bishop of Milan.

St. Timothy, a native of Lystra, was found at Derbe by St. Paul on his second visit to Lycaonia. He was slain by the priests of Diana at Ephesus, who stoned him and beat him with clubs. Therefore these instruments of his martrydom have been chosen as his symbols.

The friendship that sprang up and was so vigorously maintained between the virile-minded and elderly St. Paul and the youthful and gentle St. Timothy is one of the most suggestive episodes in the early history of the Church. This closely cemented attachment was one of the mellowing influences that toned down the impassioned energy of St. Paul. The indomitable soul of the great "Apostle of the Gentiles"—who turned the tide of history and thought—succumbed to the genial affection and piety of a Lycaonian youth.

St. Lawrence was a deacon. The memory of this heroic Saint is venerated throughout Christendom. Attired as a deacon, he is sometimes represented bearing a palm and a crucifix; at other times, as in the painting of Fra Angelico,

with a bag in his hand and in the act of distributing alms to the poor. His more familiar emblem is a gridiron, as in the painting of Gaudentio Ferrari and on English rood-screens; because when the Saint was ordered to yield up the treasures of the Church, he told the prefect that he would produce them within three days, and on the third day presented a company of poor people, remarking "These are the treasures of the Church of Christ." Thereupon the prefect had him roasted to death on an iron frame that resembled a gridiron. Not only did St. Lawrence bear this excruciating torture with amazing fortitude, but he even taunted his persecutors with the remark, "One side is roasted, turn me and eat"; and then thanked God that he had been allowed to suffer martyrdom for the Christian faith.

St. Clement I, Pope and Martyr, was a companion of St. Paul, and the author of an epistle to the Corinthians. He was banished to the marble quarries of Charson, in the Crimea, and there drowned in the sea—by the order of the Emperor Trajan—with an anchor tied to his neck. Christian art has represented him floating with an anchor tied to his neck, but he is more generally depicted wearing a mitre or tiara, bearing a triple crown, and with an anchor in his hands or at his feet. He frequently figures on English rood-screens and ancient frescoes.

St. Clement I was originally a tanner, therefore he is the patron saint of tanners, and also of blacksmiths.

II. The Great "Doctors" of the Church. These are ten in number. The five great Greek Fathers are St. John Chrysostom, St. Basil the Great, St. Athanasius, St. Gregory Nazianzen, and St. Cyril of Alexandria. The five great Latin Fathers are St. Ambrose, St. Jerome, St. Augustine of Hippo, St. Gregory the Great, St. Thomas Aquinas. We shall confine ourselves to the latter in this article.

St. Ambrose was remarkable for his advocacy of celibacy in both sexes, but more for his successful assertion of the supremacy of ecclesiastical authority over that of the civil power. St. Ambrose's first great notable triumph of this principle was affected when, as Bishop of Milan, he fearlessly excommunicated Emperor Theodosius for a massacre in Thessa-

lonica. For eight months the civilized world gazed, amazed, at the action of the intrepid Bishop that ultimately brought the humiliated Emperor to submission, and vindicated the superior authority of the Church.

It is in allusion to his eloquence that St. Ambrose so often is represented with a beehive, as tradition relates that when he was an infant a swarm of bees settled on his mouth without injuring him, which incident was prophetic of his future persuasive eloquence.

St. Jerome is the recognized founder of monachism in the West. The lion, with which he is often depicted, has a twofold significance: it symbolizes his fiery nature and his life in the wilderness. He received the Viaticum in the chapel of the monastery he had founded at Bethlehem, and died A. D. 420.

St. Augustine, Bishop of Hippo, near Carthage. He was converted by St. Ambrose, on which occasion the "Te Deum" was composed; St. Ambrose and St. Augustine—each being gifted with great eloquence—reciting the verses alternately as they advanced to the altar.

St. Augustine is sometimes represented beside a child and a spoon or seashell on the seashore. This had its origin in the story that one day, when St. Augustine was strolling along the seashore meditating on the mystery of the Holy Trinity, he noticed that a little child had made a hole in the sand, and was (with a shell) filling it with sea-water. "What are you doing?" inquired the great Doctor. The child replied, "I am emptying the ocean into this hole." "That is impossible," said the saint. The mysterious child made this unexpected and solemn answer: "It is not more impossible than the solution of the mystery you now are meditating upon!"

According to one account, St. Augustine was slain by the Vandals at the siege of Hippo. His mortal remains rest within a magnificent tomb in the Cathedral at Pavia.

St. Gregory the Great, was the first Pope to bear this name. He instituted the celibacy of the clergy. The "Mass of St. Gregory" refers to the tradition that one of his congregation having doubted the Real Presence at Mass our Saviour descended upon the altar in response to the prayers of the Saint, surrounded by all the instruments of the Crucifixion.

One emblem of St. Gregory the Great shows him with a large iron ring around his body. Another pictures the Saint in company with St. Mark and the Dove, symbolizing the Holy Spirit, whispering into his ear.

St. Thomas Aquinas has been honored with many titles of distinction—the "Eagle of the Divines", the "Angel of the Schools", the "Universal Doctor", and the "Angelic Doctor". Born in 1226, he was a scion of the Counts of Aquino, in Calabria. Educated in the monastic school of the Benedictines of Monte Cassino, he proceeded to the University of Naples, and there became a Dominican. The family opposed his desire to take the vows of the Order, and he was confined in his father's fortress of Rocca Secca. Effecting his escape, he took the vows, and subsequently became one of the foremost theologians of Christendom, and the most famous writer of his age. He was offered the Archbishopric of Naples, but declined the honor, preferring the life of retirement and study. Under the persuasion of Pope Gregory IX, he set out to attend the Council at Lyons, but died on the way thither, at Fossa Nova, at the age of forty-eight. Christian art has generally depicted him clad in the Dominican habit, with a sun on his breast or in his hand, and holding a chalice. His emblem is a silver net, knit with precious stones of varying hues—symbolizing the purity of his life and the harmony of his doctrines.

* * *

III. The word *martyr,* derived from the Greek, has remained practically unchanged during the mutations of succeeding centuries. Its original meaning was a *witness,* and nothing more; and only later did it come to bear the significance of *witnessing by death* to a faith or cause, more especially one who witnesses to Christ by enduring a violent death. Christ had anticipated and warned his followers that both they and the Church would be called upon not only to witness to Him, but also to bear that witness even to a violent and agonizing death. He had said to the Disciples, "Ye shall be witnesses unto Me"; and "He that loses his life for My sake shall find it"; and there are those words, attributed to Christ by early Christian writers,[2] "He who is near Me, is near the fire", and "Near God, near the sword."

[2] Origen, *Hom. in Jerem.*, III, 778; and Ignat., *Ad Symon.* 4.

The gradual transition in meaning of the word *martyr,* from the primary to the secondary significance, may be gleaned by comparing Luke 24:48, Acts 1:8 and 22:20, and Heb. 11:1.

Courage and conviction are the two essentials that make the martyr. Many a man will confront peril along with others; but how few will dare to stand alone against the many, as did St. Stephen. It has been well said: "The heroic self-sacrifice of one single man may not only rally a whole wavering host, but may even flash like lightning through the centuries, and kindle in a whole nation a flame of holy enthusiasm".[3] The martyrs realized this. They well knew that there is "nothing fruitful but sacrifice"; that the blood of the martyrs is the seed of the Church. Much good fruit has already been bestowed on the world by the martyrs through sacrificing their lives. They have set the noble example of the loftiest of all lives, that of Christian martyrdom; the renunciation of their life in order to bear unswerving and eloquent witness to the most essential, and most sublime, of all truths. As a historian[4] has said, such men do by their example "create an epidemic of nobleness". The martyrs have been—indeed, they are—the "salt of the earth". They have nobly evinced to the world the real spirit of the martyr: namely, to be true, at whatever cost, to those principles and truths that one realizes to be best and noblest. A further good result that Christian martyrdom has achieved is that it has transformed the cross of Christ in the estimation of the world; so changing it from an emblem of infamy and horror to the noblest of all symbols that armies have been glad to have it woven in gold on their banners, and sovereigns have been proud to have it set in gems on their sceptres and crowns.

IV. The "Desert Fathers". Speaking of solitariness, W. S. Landor has said: "Solitude, the audience-chamber of God". Many great and good men and women also, have yearned for solitude. Some found it, and proved the truth of Landor's words. This intense desire to be alone has been keenly felt by beautiful and noble natures separated from each other by centuries of change. David was experiencing this yearning when he cried, "Oh that I had wings like a dove! for then

[3] Lange, *Life of Jesus,* II, 39.

[4] Froude, *Short Studies,* II, 15.

would I flee away and be at rest. Lo, then would I wander far off, and remain in the wilderness." Some four hundred years later the Prophet Jeremiah sighed: "Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them." Then after the lapse of more than twenty centuries we find one of our modern poets[5] pouring forth this desire:

> Oh! for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumor of oppression and deceit,
> Of unsuccessful and successful war,
> Should never reach me more! My ear is pained,
> My soul is sick, with every day's report
> Of wrong and outrage with which earth is filled.

Enoch walked with God, and Isaac went into the fields at eventide to meditate. Both sought privacy that they might get into uninterrupted and closer communion with their Maker. Sudden and transient thoughts do not as a rule return to us; they pass away. Continued meditation leaves its impress on the mind, and brings, if noble thoughts and worthy aspirations, great and lasting benefit to the soul. A ball struck in the open field goes away from us, but one hit against a wall returns to us. So the old hermits, anchorites, recluses—for they all mean much the same—doubtless argued that they would be better able to concentrate contemplation on the great verities, and the more ably prepare their souls for eternity in the privacy secured by the confines of their cells than in the wider field of the world and its doings.

This mode of serving God, of achieving self-conquest, and of purifying the soul, was not evolved by Christendom. One of the noblest men in the Old Testament, Elijah—and one of the greatest characters in the New, John the Baptist—were themselves hermits. The one in righteous wrath fearlessly shattered the idols of Jezebel; the other boldly called men to repentance and baptism, and dared to rebuke a cruel and wicked Herod.

Coming down to Church history times, we find many distinguished hermits recorded: St. Anthony, St. Paul, and St. Giles, to name but a few. Moreover, both St. Basil and St. Gregory Nazianzen had been hermits; and St. Jerome was another. These sought solitude. And what is perfect solitude

[5] Cowper: in *The Task*.

but secrecy and silence, and the forcing-bed of thought; for as thought will not work except in silence, so virtue will not germinate except in secrecy. We frequently hear the phrases "Speech is silvern" and "Silence is golden". But silence is more than this; it is, as Carlyle has said, "the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of life, which they are henceforth to rule". Speech belongeth to time, but silence is of the essence of eternity. And yet the hermits must have realized that we are never less alone that when alone, for then is the existence, majesty, and presence of God most borne in upon the soul.

Those whom we now designate as religious were in early Church history days divided into these three classes: (1) Cenobites, who lived in common under an abbot. Theodosius was famous among this order. (2) Anchorites, who lived retired in desert places. Paul, the hermit, was the founder; Euthymius and St. Saba were among the famous of the order. (3) Sarabaites, who lived together—by twos or threes—in retirement, but after their own humor, and not subject to anyone. These three divisions of the early religious are named by St. Benedict in his famous Rule (A. D. 530)in precisely the same order; and he adds a fourth order—the Gyrovagi—who wandered about, unattached, from one religious house to another.

* * *

St. Anthony was born of noble and wealthy parents in Egypt. He and his sister were left orphans at an early age. He was forcibly impressed one day in church by Christ's words: "If thou wilt be perfect, go sell all thou hast, and give to the poor; and come follow Me and thou shalt have treasure in heaven." Forthwith he sold his property, and gave to the poor all save a small amount which he retained for his sister. Once more, and again in church, Christ's injunction, "Take no thought of the morrow," burnt itself into his conscience. He therefore gave up the residue of his means, placed his sister in a convent, and retired to the outskirts of a small village. Being still young, he was tempted to waver, and to turn a longing glance at the life which he had renounced; and, worse still, he was assailed by the sensual impulses of youth. But by dwell-

ing on the ennoblement of man by Christ, by meditating on the importance and immortality of the soul, by realizing the terrors of future retribution, and by faith, prayer and fasting he gained the victory over self.

When thirty-five years of age St. Anthony withdrew to a mountain cave, there to perfect in solitude and prayer the purity of his soul. After twenty years he emerged from seclusion, and became in a time of persecution a source of encouragement and strength to confessors and martyrs. He then again retired into solitude, this time into the farthest desert, and under a mountain, where there were a few neglected palms, a spring of water, and wild beasts that did him no harm. Here he cultivated a garden, and spent the remainder of his life in meditation, prayer and peace. Realizing the end was nigh, being one hundred and five years of age, he bequeathed his sheepskin cloak to St. Athanasius, and saying "I perceive that I am called by the Lord", his soul passed humbly and calmly away.

One version of St. Anthony's life records that he was a swineherd. It is quite possible that after having relinquished his wealth he was for a time engaged in feeding pigs. Hence his usual emblem is a hog, sometimes with a bell as well. He is also represented in company with a goat, a symbol of evil, as it is said that Satan, disguised as a goat, had tempted him.

St. Giles, hermit and abbot, was a Gallican saint, who lived about five hundred years later than St. Anthony, and was a native of Athens. In order to avoid the honors his countrymen wished to pay him, he fled to France, and fixed his heritage in a desert spot near the mouth of the Rhone, where his sustenance was wild roots and herbs, and the milk of a hind which, heaven-directed, daily visited his cave. Many churches are dedicated to St. Giles, usually those situated on the outskirts of a town, in allusion to his solitary life.

One day a prince was hunting in the neighborhood, and the hind fled to St. Giles for protection. On another occasion while the King of France was hunting in the locality he accidentally shot an arrow into the Saint's knee; who, that he might the better mortify the flesh, refused to have the knee cured, and so remained a cripple for life. The King of France greatly esteemed the holy hermit, and gave him land on which

to build a monastery, which became a large and flourishing abbey.

St. Giles is variously depicted, but always with a hind; sometimes resting on his knee, or in the act of leaping up to him. But he is usually represented as an old man with an arrow in his knee, and the hind by his side or lying at his feet. Because of his lameness St. Giles has become the patron saint of cripples.

The early hermits are said to have possessed a happy disposition and charm of manner. What conduced to this placid contentment and joyous spirit? They were happy in solitude. It is only the good who are really happy when by themselves. The worldling and the wicked shun solitude. The one craves for the allurements of the world; the other dreads to be by himself: he fears his own thoughts, his evil memories, which, when he is alone, conscience strikes with sledge-hammer insistence upon his mind. No man whose soul is not absorbed in eternal truths could long be happy in continued solitude. The life of a recluse would bring neither felicity nor peace to the disappointed worldling, the mortified lover, or jaded voluptuary; for no mere change of scene or altered mode of life will cure his disposition or transform his nature. Town life, with its temptations—social surroundings, with all the attendant distractions—would have been far more distasteful and unnatural to the hermits than their lonely life spent in spiritual exercises.

A philosopher once asked St. Anthony, "How art thou content, Father, since thou hast not the comfort of books?" The hermit replied, "My book is the nature of created things. In it, when I choose, I can read the words of God." The hermits were happy in the simple, natural, and healthy conditions of their surroundings. Amid the glories and voices of nature their saintly spirits could enjoy constant and close communion with nature's God.

All the varied aspects of life may be described as adaptations to a means, that is to a certain end. It is this adaptation that constitutes the success of the different forms of life, and it is the one really important matter to them. This adaptation also, and none the less, constitutes the aim and success of human life. When we consider man's higher nature—his intellectual faculties, moral powers, his conscience and soul—adaptation to his spiritual needs and eternal destiny is the one

really important subject to him, for it is the fundamental purpose of his existence.

If St. Paul in his day found it necessary, because of the exigencies of the times, to recommend, to some at least, the adoption of celibacy rather than marriage, the hermits may well have reasoned that their own age was so desperate as to be beyond the power of ordinary moral remedies. As the days of Ahab needed an Elijah, Nineveh a Jonah, and the days of Herod a John the Baptist, so the period that succeeded Constantine's reign needed the leavening example and influence of such men as St. Antony.

Each age has according to the condition of the times its own ideals of the best way of serving God, and produces its own types of saintliness. The hermits had a fearful horror of sin, and made a noble effort to gain holiness. Their aim was not so much to flee from temptation but to train themselves to conquer themselves. "It was," as Farrar has said, "not to find a retreat for the feeble but a training-place for the strong." The hermits realized that the life is more than meat, and the body than raiment. They were men of one ideal; that ideal was holiness. Whatever other ideals pass away, that one remains in its unchangeable applicability—in its infinite and eternal beauty—in the example and life of Christ, the God-Man.

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MENTAL AND SPIRITUAL CURES.

I. Our American Healing Religions.

ONE of the most striking features of American life for the stranger in our large cities, especially during the winter season, is the number of healing religions of one kind or another that he finds advertising their cults in our Saturday and Sunday morning papers. Their high priests occupy spacious rooms, sometimes even the ballrooms, in our more important American hotels. In the advertisements the change is rung on all modes of Christian healing and healing Christianity, though also some of the Oriental religions are dragged into the picture. The hearers are evidently intent on securing

health of body and are persuaded that the preachers of these new doctrines are healers with some divine power or at least celestial message for health.

In the midst of the very general neglect of Church services of which Protestants complain so much, this new development of religion is very interesting. It is all the more surprising because we have the feeling that in our day there is a definite tendency toward infidelity—that is, disbelief in the great truths of religion, the existence of a Great Spirit and of another world than this where people shall be happy or unhappy according to their terrestrial deserts.

Manifestly the maintenance of these services would not be so easy nor the vocations of the usually self-appointed ministers so successful, but for the fact that a great many people are quite convinced that health may be improved and healing secured by their ministration. Some of the ministers of healing occupy as places of residence during the week rather expensive suites in the hotels whose ballrooms and other apartments they retain for their religious teaching on Sundays. Occasionally these ministers of healing religions conduct clinics either at the hotel or elsewhere sometime during the week and a good many of those who are their most ardent devotees feel that they have been greatly benefited by them. Not a few of them are quite sure that this new-fangled religious healing has lifted them out of ills from which they had long suffered and for which they had applied to a number of regular physicians without being in any way benefited.

These people are convinced beyond all doubt that the power of God is manifested in this new healing religion which has proved so beneficial to them and they are very anxious to have others try it. They insist that it cannot do any harm and that it may do good to others, as it has to them, and that indeed there seems no doubt that this constitutes a new revelation of divine power for a suffering world.

This may seem an exaggerated statement, but I have been much interested in this subject and have given no little attention to it, and I think that I appreciate the situation very well. Some years ago I wrote a book called *Cures* telling of all the funny things that have cured people at various times—that is, the number of remedies and modes of treatment which have

afforded relief to sufferers for some time and afterward have proved to be quite inefficacious in their influence upon suffering humanity. These are "the cures that have failed", the cures that cured for a time when there was a novelty about them and then proved to be utterly worthless or possibly even a little deleterious when the novelty wore off and the effect on the body, not the mind, came to be their only potency. The lumber-room of medicine is full of these cures that have failed and that no one would now think for a moment of using to cure disease.

While writing that volume I had to treat the subject of mystical cures and I found that there was an important chapter of this subject that was developing round us at the present time in the shape of these meetings of healing religions in our hotels and other places. After all, the typical example of the religious healer in the twentieth century here in America is John Alexander Dowie of Chicago. He said that he was Elisha or Elias returned to earth—that is, that he was the old Hebrew prophet who had been carried up to heaven in a chariot of fire, come back to earth in order to prepare the way for the second coming of the Lord. When the Lord returned He was going to know His own by two signs, one that they were whole in body and the other holy in soul. His precursor, John Alexander Dowie, was going to make them whole in body, and the Lord Himself would make them holy in soul and then they would all go off together in the Resurrection.

The story seems almost too absurd for serious attention. And yet literally thousands of people came to believe it. The reason why they believed it was because they or their friends had been healed by Dowie of long-standing ills. Like those who are such frequent attendants at the new healing religions preached in the hotel rooms of our large cities, the followers of Dowie gave the best possible proof of the sincerity of their belief in the amount of money they were willing to hand over to their leader in the new religious path. Thousands of people came to live with Dowie in the Zion City or New Jerusalem that he founded half-way between Milwaukee and Chicago and they handed over to the prophet all the money they had in the world. Dowie died with an ugly cloud of immorality, recalling that of the "House of David" in Michigan, hanging

over him and about to be revealed in the courts, it was said; but his special mode of religion did not die with him.

Apart from the sporadic healing religions of the hotels and the mushroom-like growth of a healing religion like that of Dowie, we have in this country certain highly organized religious cults which have spread far and wide not only in the United States but some of them also beyond the seas, especially in English-speaking countries. One or two of them however have gained a foothold also in foreign countries. The most curious feature of their vogue is that they spread particularly among the intellectual classes or at least those who have had the benefit of educational opportunities and who are therefore supposed to be of developed intelligence. Their devotees come especially from among the well-to-do because they have the wherewithal to support them and because a successful appeal to them is necessary if the new cult is to maintain itself in a sordid workaday world like ours. Women ever so much more than men are attracted by them and for that there are two reasons: first, that women are the devout female sex—that is, they are more religiously inclined and more credulous than men; and secondly because women are much more likely to be affected by the psychoneuroses—that is, the nervous symptoms that used to be called hysteria and are often cured by mental influence because they are caused by mental influence, as the name psychoneuroses implies, the Greek roots meaning *mind nervousness.*

The most striking and best known of these healing cults is called by its devotees Christian Science. The Christian sects have found it hard to reconcile the doctrines of this cult with Christianity and the scientists emphatically insist that the word science has no place in the title of the body, so that doubtless "Eddyism", after the name of its founder, Mrs. Baker Eddy, is the best designation for it. Undoubtedly Christian Science owes its origin and its wide diffusion to the fact that it not only promises healing but brings it to a great many people. Most of those who belong to the cult have been attracted to it by the fact that they were urged to take it up by friends who have themselves been cured or who had relatives or intimate friends who had been healed by Christian Science ministration. Healing is the great basic element in Eddyism

and without it the sect would not flourish. One of their weekly services, usually held on Wednesday evenings, is given over to the recital of healings that have taken place, and people get up at the meeting and describe how they have been benefited by their belief in Mother Eddy's teaching and how pains and aches and ills and ails of various kinds have dropped from them as the result of the beneficent influence of her words of healing as they have read them in her works or heard them from the lips of Christian Science healers. The same cures are reported over and over again and at various centers the healed ones think it a sort of obligation to repeat as often as possible the details of their cures.

Not a few of these people have been cured by absent treatment and they are quite sure that their cure has been due to the Divine beneficence in their regard because they have come to believe firmly in the doctrines taught by Mother Eddy who founded their religion. She declared that disease is only an error of mortal mind and therefore has no real existence. God is good, therefore did not create anything evil and therefore man himself must create his own evils by thinking. Just as soon as he stops thinking disease and thinks health instead, he will proceed to get better. Medical commentators on Mrs. Eddy's teaching have not hesitated to say that she declared, as is perfectly true, that matter had no existence outside of the mind of the percipients of it, for it is this Berkeleyan subjectivism that is the basis of Mrs. Eddy's philosophy. No wonder then that critics of the new religion have been tempted to declare, "Since there is no matter you cannot have anything the matter with you because there is no matter in which to have anything the matter with you." This only puts the philosophic tenets in jocular terms but it has no effect on the followers of Mrs. Eddy herself who think that they are on the right road because they themselves and so many of their friends have been benefited by belief in Christian Science.

A woman who had been a patient of mine for a while, suffered from many complaints though I could find nothing physically wrong in her case. She had consulted many other physicians before having seen me and still others after she had come to the conclusion that I could do her no good. She finally joined Christian Science. I met her years afterward and

she told me that as a result of her belief in Christian Science her ills had dropped from her and she had never suffered from them since. She is not the only one I know who is thoroughly persuaded that she has been greatly benefited by Eddyism. Some of the healings have been very striking among women patients who were utterly selfish, thoughtful only of themselves and their ills, and had indeed been something of a nuisance to everyone around them because of their over-solicitude about their ills. They have so changed in character as to be almost unrecognizable. They have become thoughtful of others, forgetful of self, ready to help where there was need, real lifters in the world instead of the piteous leaners that they had been.

When I met my former patient long after and inquired about her health, she took no little pains to tell me how much better she was and how indeed for years now she had been without pain or ache of any kind, though she had suffered so much before. She even assured me that she knew that her character had changed very much, because she had been so disturbed by her pains and aches before that she could not be thoughtful of others and she realized how difficult it must have been for her friends to get on with her. When half in joke, but a little more than half in earnest, I gently poked a little fun at some of Mrs. Eddy's doctrines, for the woman was reasonably intelligent, and when I suggested how difficult it must be to accept some of these teachings with regard to the non-existence of disease except in the mind, while Christian Scientists were dying just like all the rest of the world, even Mrs. Eddy having died herself, she said to me very, very seriously, "Oh, these are only trifles that do not represent at all the essence of Christian Science." She added, "What it has done for me is that it has helped me to find God." This was said so seriously as to be almost a prayer of thanksgiving.

Now of course no one except the followers of Mrs. Eddy believes for a moment that these Christian Science healings represent divine or spiritual healing. For her followers however they represent real instances of healing, interventions of the invisible spirit world by which men and women are saved from making themselves miserable by thinking disease instead of health. The number of people who believe this is con-

stantly growing. They are to be found now in all of the large cities of the country, and in most of the smaller towns of any importance. The reason for their diffusion, as I have said, is the "cures" that are exemplified in the practice of Eddyism as a religion. It is moreover those who are considered to be the educated classes who are particularly caught by it. In the present break-up of Protestantism this is the one sect that is growing in the cities, while in country places the Holy Rollers are increasing. The cult is spreading beyond this country into foreign countries and appealing to the same well-to-do, so-called educated classes everywhere, among the people who have little to do and lots of time to think about themselves. The devout followers of the cult come to believe after a time that Christ's healing in the early Christian Church is continued down into our day and that they see the exemplification of it.

There are any number of other cults with regard to which this same belief is true and they appeal for evidence of the truth of their belief to the fact that these "cures" take place. They declare that the healing miracles of the Lord were proof of His divine mission and so are these wonders of healing in the modern time the proofs of the doctrines which these followers of the various healing religions believe.

Any such claim seems too absurd to be accepted by reasonably educated and more or less intelligent people and yet this doctrine is accepted and it becomes a very potent influence in curing a great many people of many of their various complaints. There is no other reason except its record of cures worked on the minds and bodies of its members why Christian Science is so constantly increasing in membership. A near friend who visited the Protestant churches in many parts of New England told me that congregations everywhere were dwindling sadly except in the Eddyist temples, which were crowded. It is easy to recognize the growth of the sect because Christian Science meeting-houses and Christian Science reading-rooms are multiplying all over the country. They have built some handsome temples as they call them, and while it was prophesied that the sect would probably break up as the result of internal dissension after Mrs. Eddy's death (and there seemed for a time to be some serious portents in that direction and rather involved litigation), so far is any break-up from

taking place that Christian Science is growing apace in America. Christian Science demonstrations of cure are full of indications of the number of physicians who have been consulted by patients before applying for Christian Science treatment without any improvement, though under Christian Science healing the patients at once proceeded to get better.

The affections thus cured apparently at least, were not merely mental, for a great many people cured in Christian Science persuaded themselves that they were so improved as to be able to give up various artificial aids, some of which at least they had taken up under the advice of physicians. Not a few people have thrown aside their crutches and canes and to their own surprise as well as that of others proved neither halt nor lame. Others have discarded apparatus of various kinds that they were wearing and which had been carefully fitted to them by surgeons. Others still have abandoned trusses and even some few have given up the wearing of glasses or earphones and have persuaded themselves that now they were capable of seeing and hearing as well as others.

Not infrequently physicians have known that these patients who gave up crutches and other contrivances did so as a sort of gesture in the hope that with the confidence born of healing they would not have to use them again. They trusted that they would be able to get along without them under the new inspiration that had come to them, and when later they found that they could not get on without them they quietly took up their use again, often having to buy new ones for that purpose, the old ones in a burst of confidence having been effectually disposed of.

It is not only for external afflictions that Christian Science proves effective but also for a great many internal diseases and complaints. Cures of cancer for instance are reported with definite finality as occurring in Christian Science. Women will get up and announce that some physician or other declared that they were suffering from cancer and that they ought to submit to operation and they were nearly ready to do so when an Eddyite friend persuaded them to try "Christian Science" and lo and behold! they were cured. Hundreds of such cases I venture to say, have been reported in Christian Science assemblies during the past score of years. What are we to think

of them? Through medical and surgical friends I know of a number of them. First, many of them never had any cancer. Well, but physicians said they had cancer. Even that is no demonstration that a person has cancer and a great many physicians, though they are usually not reputable and above all not prominent members of the profession, are entirely too ready to suggest to patients that they may be suffering from cancer when their ailment is only some obscure affection that has no relation to malignant disease. Diagnosis is by far the most important department of medicine and the most difficult, especially in what relates to internal disease.

Secondly, a number of patients who announced themselves as cured of cancer, in spite of their declaration still suffered from it and eventually died of it. What physicians know from experience with cancer is that when people come to be aware that they have it and feel that it is incurable they suffer a great many pains and aches and bodily symptoms which are really not due to the cancer but to their worry about the disease and their solicitude about themselves. If anything should happen to persuade them that their cancer is not progressing and above all that it is on the road to be cured, all of these added symptoms due to their solicitude which constitute the principal part of their ailment drop from them and they think they are getting better.

Nearly every year during the time while I have been a practising physician, now some thirty years, a new cure for cancer has been announced. Many of them have been taken up by physicians and some of them at least by surgeons. I remember distinctly that twenty-five years ago it looked for a while as though the x-rays were going to prove a beneficent remedy for cancer. Patients who were treated with the then little understood new physical agent felt better, their symptoms were relieved, their surgeons were sure that the tumor was decreasing in size. There were even reports from reliable sources according to which cancerous tumors were said to have disappeared. The x-rays proved after a time to be of no value, and even in many cases a distinct detriment in the course of cancer. They did not cure, but on the contrary caused, cancer. In spite of this the very fact that people were being treated by physicians who were hopeful and that they themselves were

inspired with hope of their recovery, brought about the disappearance of a great many symptoms until they became convinced that they were going to recover completely. Many another remedy besides the x-rays has done that and yet the patient's cancer has proved progressive and death has taken place after a time, probably no longer than would have elapsed if the patient had been left to himself or herself without the interlude of hope and better feeling that the new "cancer cure" brought.

Some years ago when there was an investigation of the proprietary medicine evil in its relation to cancer, it was found that a number of ingenious and unscrupulous individuals were making large amounts of money through what they boldly proclaimed as cancer "cures". They were able to obtain a great many testimonials from patients who said that they had been cured of cancer. These testimonials were often issued in perfect good faith and only occasionally were the more striking among them "faked" so as to produce a very strong effect. People who employed the new cancer remedy sold to them almost under a guarantee that it would do them good, as ever so many other cancer patients had been benefited by it, not infrequently felt so much better after even a few weeks that they were perfectly willing to send testimonials detailing their experience and relating their improvement. Many of them seemed to feel that under the circumstances they were benefactors of mankind in doing so, since it appeared clear to them that the manufacturer or vendor of the remedy which did them so much good must surely have made a great and important discovery with regard to cancer. And these poor patients were glad to think that they should be the agents by which it would be made known so that others might obtain the relief that they had secured.[1]

[1] One of these cancer cures which had made quite a fortune for its inventor who knew how to advertise well, was exposed by the American Medical Association. It consisted of nothing more than a "fly blister" set on the poll of the skull. An area of something about an inch in diameter on the vertex of the skull was shaved and the "fly blister" was applied to it. Such a "blister" by the irritation which it produces causes a flow of serum between the epidermis and the deeper skin or between the cuticle and the dermis, with the production of what is called familiarly a blister. This effect promptly followed within a comparatively short time after the application. The inventor of the new method of treatment, which was highly advertised in certain journals where such things are likely to catch the eye of suggestible people, declared that the *materia*

In many cases of cures of chronic diseases that were investigated by the *Journal of the American Medical Association,* it was found that the testimonials of patients proclaiming that they had been cured of their cancer, still continued to be published long after the cured patient was dead. Of course there is no way of controlling such advertisements. Doubtless some of these testimonials may have been given in good faith originally, as we have suggested. The manufacturer of the remedy may not have known that the patient had died. He continued to publish the testimonials giving the address of the patients so that in several cases the *Journal of the American Medical Association* was able to publish a picture of the gravestone of the patient alongside of the testimonial given a few months before proclaiming that he had been cured. Even under these circumstances it is possible that a patient may have died of some intercurrent disease or by accident; but in so many cases what has been so aptly called for this purpose the deadly parallel between testimonial and tombstone could be presented that it was evident that it was the supposedly cured disease which had brought about the fatality.

It is not surprising then that there should be the demonstration of alleged cures of cancer in Christian Science. A great many things have seemed to cure cancer for a while that after a comparatively short time have proved to be utterly inefficacious to cure anything except the symptoms which the patient creates in himself because he is so worried over his cancerous condition. With the dread of not only death but perhaps even painful death hanging over him, a man or a woman, but particularly a woman, is very likely to disturb most of the functions of the body. Besides, cancer patients are so despondent that they do not take exercise; they often refuse to permit themselves any diversion of mind; some of them think it almost

morbi—that is, the morbific material (Latin terms and long words are part of the stock-in-trade of these pretender healers) which brought about the cancer and caused its further growth was thus drawn to the surface of the body and when this fly blister was evacuated all subsequent danger from the malignant disease was removed. The surprise is that he got very good prices for his remedy, but the much greater surprise is that he found a great many people, some of them true sufferers from cancer but a good many of them of course only afraid that they had cancer, who proclaimed that they had obtained great relief and even cure of their cancer. Of course the patients who really had cancer went progressively from bad to worse after this and eventually died of their cancer.

a crime if anyone should tell them a good story that might have a tendency to make them laugh. And yet health depends on diversion of mind and getting out into the open and hearty laughter and the avoidance of over-concentration of attention on oneself and throwing off worries as far as possible. If any sort of treatment for their cancer, no matter what it is, will act on their minds so as to set them doing these things once more, they will feel ever so much better, even though their cancer may progress quite undisturbed by the treatment that has accomplished so much of good for the rest of the body.

These things need to be recalled whenever there is question of a cure of cancer by any religious means. Besides, in a certain number of cancers it is now well known that there is a possibility of the cancer getting better of itself, no matter what is done or whether anything is done. Our best pathological idea of a cancer at the present time is that it represents a conflict between the two chief forms of cells in the body, the epithelial or glandular cells and the connective tissue cells. In normal human life the forces of vitality in these two forms of cells are in perfect equilibrium. They grow side by side and each helps the other and seems to do everything possible for the good of the system. Among young people, however, occasionally the connective tissue cells get beyond control. They organize, as it were, a sort of insurrection and then there is a rapid growth of what is known as a sarcoma which is a very fatal form of cancer, especially in those under middle life. Past middle life the epithelial cells rise in rebellion—to continue the figure—against the body politic, producing what is known as carcinoma. Once the insurrection starts, unless the surgeon succeeds in removing all of the insurrecting cells early in the conflict, a fatal issue takes place.

In many cases, however, the forces of nature are strong enough to quell the insurrection in some way that we do not understand and to bring about not only a cessation of the strife but the disappearance of at least most of the insurrecting cells, without any serious harm being done to the body. Unfortunately this does not happen as often as we should like it. There are some surgeons who say that it happens perhaps once in a thousand cases, but there are others who insist that it is much less than this and not oftener than once in ten thousand. How-

ever that may be, one thing seems fairly certain, that there is the possibility of spontaneous cure. Some of these cases are made very strong evidence of cures by quacks and charlatans but also by healing religions of various kinds. A single case of this kind will serve as a source of advertising for years, though in the meantime many other patients treated exactly in the same way as this one was, will ultimately die from cancer. Many a patient whose cancer was discovered early and who might have been completely cured by prompt surgical intervention, delays operation because of the evidence afforded and emphasized from such cases and the delay proves fatal. Many of those patients if operated upon early in the case will live for ten years, not infrequently to be carried off by some intercurrent disease, the cancer not having proved active after the surgical relief.

Physicians have seen so many cures or highly recommended remedies of vaunted curative qualities come and go that the word cure means very little to them, unless they know exactly what the patient was suffering from when the cure happened. This is not always easy and sometimes even the most expert physicians would find it difficult to determine exactly what to do for it. We have come to realize in recent years however that diagnosis or the determination of the exact illness of the patient is by far the most difficult branch of medicine. Whenever cures are announced therefore without very careful study of the cases before them, the physician at once concludes that they mean very little. The chapter of the cures that have failed is the most important in the history of medicine. We have a whole garretful of these various cures and modes of treatment that have cured a great many different kinds of cases apparently for a time and then a little later would not cure anything at all. Bogus religions of all kinds have been supported by cures of various kinds and all sorts of religious ideas have come to be accepted by supposedly educated people because they were associated with cures of one kind or another.

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THE SACRAMENTAL PRINCIPLE.

I.

WE have become accustomed in recent years to hear of principles that are in function of systems and of systems that presuppose certain principles or postulates. We have heard of truth itself as coherence, and of relativity as its hallmark. And at present physicists are employing at least two fundamental principles that are apparently quite opposed.

But if we are not forever to continue placing the world on the elephant and the elephant on the tortoise, we must get to something that is not relative. There is nothing truer than to say that truth is coherent, but it is not quite so clear that all coherency is truth, unless it is the coherency of being and reality. For being is that which is most coherent of all, because ultimately identical with itself. And if there is relativity and relation at all, it is because there is an absolute and an identity somewhere.

If we are looking for a principle that is relative in a good sense, and significant of an ultimate identity, we have but to select the sacramental principle. Properly thought out, this principle is in function of a deep philosophy, and implies some of philosophy's most far-reaching problems. It presupposes that we have an appreciation of the soul and body problem; it implies that we have an idea of the finality of mind and matter; it even sets us wondering of the relation of the world to God.

Newman, it will be remembered, spoke in very enthusiastic terms of the sacramental principle. And Newman, whether he was enthusiastic or not, could express himself well. Here is what he said: "The wide philosophy of Clement and Origen attracted me. Certain parts of their teaching came as music to my inner ear. They were based on the mystical or sacramental principle and spoke of the economies of 'dispensations' of the Eternal. Nature was a parable, Scripture an allegory; literature, philosophy and pagan mythology well understood were but a preface to the Gospel. The Greek poets and sages were in a certain sense prophets. . . . There had been for the Hebrews a divine economy; but one could say that for the Gentiles there was one also. In the plenitude of time both paganism and Jew saw their end. And thus there was room

for hope. . . . The visible world ever awaits a divine interpretation."

Here already we have a rather full development of what for Newman the sacramental principle implied. But if we are to push back our analysis in search of ultimates, we must merely take the minimum implied. And that is that the sensible may at once be the sign and symbol of a meaning that is hidden.[1]

It is not difficult to see that such an arrangement of things is for man quite a necessity, just because of his composite nature and that passivity that it implies where knowledge is concerned. All knowledge commences in sense. Hence the highest secrets have to be transmitted ordinarily in sensible form. The very sublimity of divine secrets demands that for our comprehension they be clothed in sign and symbol.

The Bible itself is the classical example. The prophets, said St. Thomas, clothe what they clearly see in symbols to lead on the listener. As it is natural for man to proceed from sensible to intelligible, so it is convenient that Scripture should transmit its truths by metaphor and symbol.[2] Moreover religion is for all, for the poor and simple as well as for those who may boast a certain culture. And as culture, as even Taine admits, means a progressive ascent to abstract truths and a capacity of effacing images, so its absence is marked by that love of the concrete and that need of imagery so marked in the ordinary people. "The people will have their images".

As a composite of soul and body, man has need of sanctification, not merely in his soul but in his body also. The whole man is subject to God, and religion has to do with that entire dependence on God in every part of his being. Hence divine things are revealed to him in sensible form that the whole man, as far as possible, be perfected by his participation in them; not only has man's mind need of sanctification by the understanding and acceptance of divine truth, but also his very

[1] St. Paul: Romans 1:20: For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made. Cf. St. Thomas: Quodlibeta VII, a. 15: "Visibilia solent esse figurae invisibilium".

[2] *Summa Theol.*, Ia Pars., Q. I, art. 9, c. "Est autem naturale homini ut per sensibilia ad intelligibilia veniat; quia omnis nostra cognitio a sensu initium habet. Unde convenienter in Sacra Scriptura traduntur nobis spiritualia sub metaphoris corporalium. Et hoc est quod dicit Dionysius: 'Impossibile est nobis aliter lucere divinum radium, nisi varietate sacrorum velaminum circumvelatum'."

sensible nature by those sensible forms which are, as it were, images of divine realities.[3]

As yet, however, we have reached only an elementary stage in the thought suggested by the sacramental principle. We appreciate its significance for the awakening of man to knowledge. For the same reason we may realize its necessity when there is question for man of expressing that intellectual life which was born in him by his contact with sensible reality. To express his highest thoughts he must have recourse to material signs. For thoughts are not dropped like jewels by an Almighty Hand into the depths of the soul, nor does the soul unfold the panorama of a knowledge or experience of some previous existence. Thought is, as it were, born in us. The more we reflect on our intercourse with other men the more we realize it. No audience is purely passive, but is ever integrating, and finding the meaning hidden beneath mere disparate symbols, the last remnants of a language that was once perhaps an affair of homogeneous signs. Thus it is that for man thought must remain hidden, and pass unseen amongst men, unless we find the vesture that it needs if it is to become an inhabitant of our material world. In all this we are just within the truth of human nature: composite of matter and spirit, of body and soul.[4]

A further step is possible. By what authority does man employ the material to body forth idea and express the spiritual? Is there anything more opposed apparently than mind and matter? In view of such apparent opposition how can matter *truly* express the thought of mind?

Here there would be room to indicate the primal solutions of the mind and matter problem. They are really reducible to a few alternatives. For either mind is non-existent of itself, or matter is but the reflection cast by thought, or both are real, but finalized.

[3] *Quest. Disp. De Potentia*, Q. VI, art. 7, c: "Dicit (Dionysius) enim, quod ideo in divina Scriptura res divinae nobis sub sensibilibus traduntur, inter alias rationes, ut totus homo, quantum possibile est, ex participatione divinorum perficiatur non solum intellectu capiendo intelligibilem veritatem, sed etiam in natura sensibili per sensibiles formas, quae sunt velut imagines divinorum."

[4] *Summa Theol.*, Ia Pars, Q. 12, art. II: "Modus cognitionis sequitur modum naturae rei cognoscentis. Anima autem nostra quamdiu in hac vita vivimus, habet esse in materia corporali: unde naturaliter non cognoscit aliquae, nisi quae habent formam in materia vel quae per hujusmodi cognosci possunt."

Empiricism of a radical kind sees in mind a mere epiphenomenon, a mere excrescence on a world of matter, produced by slow evolution. But in vain does the empiricist explain how mind arrives at its full autonomy as mind, legislating for the real, if it is a mere outgrowth. And ultimately he cannot avoid the *petitio principii* of accounting for the different modes or categories of thought by surreptitiously employing these very categories of thought to explain their own origin. The ideas of causality, of substance, of unity, are for him the mere result of association, and association is itself explained by these very ideas themselves.

On the other hand, for idealism matter is the mere reflection cast by thought. Plato, said Francis Thompson, put his hand on truth, but missed its breathing. If we have to explain reality by something external to it we are not satisfied. Those idealists who have sought to place idealism on a firm basis have also attempted to put forward better reasons than Plato ever bothered to seek out. There are philosophers who are yet unconvinced, perhaps rightly, that Plato was not in search of a complete well-rounded system at all; and for many it is just his charm.

Modern idealists, especially after Kant's mere compromise, have rather valiantly faced the problem. Such at least is what we should say of Fichte. For him the thing in itself was quite impossible, for it implied a matter out of all relation to thought. And thus since Fichte immanentism has been the outstanding character of modern philosophy.

Now with Fichte we may well concede that a matter out of all relation to thought is quite absurd. A matter that would be *radically* opposed to thought would be an impossibility. For the very definition of impossibility is its radical opposition to thought. The absolutely impossible is evidently unthinkable and unrealizable.

But is matter in this position of the unrealizable? As the absolutely indeterminate, yes. St. Thomas never wavered in his affirmation that not even God could realize the absolutely indeterminate *materia prima*. What follows? That the term of the creative act is not matter as such indeterminate, but matter united with idea or form.[5] So realized matter is no

[5] *Summa Theol.*, Ia Pars, Q. LXXXIV, art. 3, ad 2: "Materia prima habet

longer radically opposed to thought. It is just thought crystallized.

In this way we reach a further stage in the development of the sacramental principle. It throws a new light on the previous stage. It explains how the composite which is man is evoked to spiritual life by the composite of matter and form; and why ultimately the symbols of material nature may be employed to express man's highest thoughts. The world is seen to be full of thought and harmony, and endowed with an intelligibility that is necessary.

There is yet another step forward in this long analysis, and, as we push forth into obscurity it may be that we may discover a source of light for all. For great light and great obscurity are very much akin.

The world is the thought of God crystallized in matter. It is the divine art. It is the sacrament, as it were, of God Himself. Is it wonderful then that the thought of God crystallized in matter may be "read off" by the thinking principle that in man is wedded to body? Nature is, as it were, a passive reflection of God; intelligence is an active one. And both are but imitations of the One Real-Ideal, which is God Himself.

Accordingly we are in a position to realize how the two great worlds of matter and mind are well fitted one for the other. We may further see that within the vast realm of being all is harmony, and related to a thought that is divine. Everything is an imitation of One Exemplar. And as in a work of art, its internal parts are related necessarily one to the other. The lower orders bear within them a luminous imprint of the higher; the higher contain in an eminent way the lower.[6] The

esse substantiale per formam; et ideo oportet quod crearetur sub aliqua forma, alioquin non esset in actu."

Cf. also *De Veritate*, q. 3, a. 5, c: "Idea (divina) proprie non respondet materiae tantum *nec formae tantum, sed composito toti* respondet una idea quae est factiva totius et quantum ad formam et quantum ad materiam." Also ibid., ad 2.

[6] Summa Theol., Ia Pars, Q. LVII: "Talis est ordo in rebus, quod superiora in entibus sunt perfectiora inferioribus; et quod in inferioribus continetur deficienter et partialiter et multipliciter, in superioribus continetur eminenter, et per quamdam totalitatem et simplicitatem. . . . Sic igitur omnia materialia in ipsis angelis. . . ."

De Divinis Nominibus Cap. 4, lec. 5: "Superiora sunt in inferioribus secundum participationem; inferiora vero in superioribus secundum excellentiam."

Summa Ia, Q. 110, art. 3, c: "Ex quo patet quod natura inferior in sui supremo attingitur a natura superiori."

human soul is potentially everything; angelic intelligence is an active reflection of all; and the Divine Essence contains everything, actual or possible.

Now if everything is an imitation of God, and God is necessarily the supernatural and its Source for man, it is seen that in a sense Nature itself is a far-off imitation of the supernatural.[7] The hierarchy of material being reflects the hierarchy of spiritual being.[8] If in man's progress of knowledge necessarily condemned to start in sense, we construct or construe, as it were, the supernatural as an imitation of the natural, it is fundamentally possible because already the natural is itself an imitation of the supernatural.

II.

So much then has philosophy to say about the sacramental principle. But here it is that Faith intervenes with a light that is truly dazzling. For it reveals the highest manifestation of the sacramental principle in our Lord Himself—the Great Invisible for whom a daughter of Eve wove a garment of flesh, and who in real human nature walked amongst men. His human body contained His human soul, but that ineffable union in His Person of the human nature upheld by the subsistence of the Word, marked the Son of the Blessed Virgin to be in truth the Man-God. If already creation was in a certain external sense the sacrament of God, here was the sacrament of God realized in a most intimate sense. Jesus Christ is at once the sublimest manifestation of the Sacramental Principle.

The mysterious development of this principle is not yet exhausted. With our Lord it enters on a new phase, its sublimest phase because a divine one. To arrest its development with His appearance on earth were very heresy.

[7] St. Thomas: *Comp. Theol.*, cap. LXXX: "Ea quae sunt inferiora in entibus, imitantur ut possint superiora."

Cf. II *Contra Gentes*, cap. 46, rot. 6.

De Verit., q. IX, a. 4: "Formae naturales sunt quasi imagines immaterialium."

In *Boetium de Trin.*, II, a. 3: "Dona gratiarum hoc modo naturae adduntur quod eam non tollunt, sed magis perficiunt. . . . Cum in imperfectis inveniatur aliqua imitatio perfectorum quamvis imperfecta; in his quae per naturalem rationem cognoscuntur, sunt quaedam similitudines eorum quae per fidem traditae sunt. . . . Natura (est) perambula ad gratiam."

[8] *Comm. in Sent.*, II, D. IX, q. 1, a. 3: "Ecclesiastica hierarchia exemplata est a coelesti."

Not very long ago we were privileged to read what Anglicans mean by Catholicism. It was occasioned by a request from the well-known evangelical leader, Canon V. F. Storr.[9] The reply elicited is of interest. It amounts to this, that the two basic principles of "Catholicism" are those of the omnipresence of God and the sacramental principle. We select that of the sacramental principle for citation.[10] "The second cardinal principle", so runs the reply, "is that the whole world is sacramental. By this we do not mean to convey the impression that we are pantheists who deny the existence of any real distinction between spirit and matter or between God and His creation. But granting this distinction, we maintain that the whole creation is significant of the spiritual realities that lie behind it, and that the material world is always an expression and sometimes a vehicle of spiritual things. The Incarnation therefore in which very God was expressed in human terms, and in which a genuine human body, sentient and rational, became the localized vehicle of the all-pervasive spiritual Deity, is wholly in keeping with our view of the nature of the universe. It represents indeed the culminating instance of God's special revelations, but it does not stand alone. It is only the consummation of the system by which God regularly makes created elements expressions of a higher nature than their own."

And is that all? Are we not constrained to admit a further development of the sacramental principle when Christ selected the visible hierarchy of the Church to which he confided at once the power of officially interpreting the divine revelation, and of administering through the sacramental system, which He Himself instituted, the rich treasuries of the Graces that He had merited by His Sacred Passion and Redemption?

After our Lord Himself the highest manifestation of the sacramental principle is His union with the Mystical Body, with His Church. Here again we have the sacramental union of visible and invisible. It was this union that was foreshadowed and prefigured in Jahweh's espousals with Israel;[11]

[9] *Ephemerides Theologicae Lovaniensis*, Annus 3, Fasc. 4, Oct. 1926, pp. 503-508. "Anglo-Opposition to Anglo-Catholic Claims by Al. Jannsens, C.I.C.M." *Church Times*, Oct. 30, 1925, p. 492. "Canon Storr's Questions."

[10] Reply as quoted is taken from A. Jannsens' article mentioned.

[11] Oree, 2: 19-20: "And I will espouse thee to me forever: and I will espouse

that was foreshadowed already in Genesis and to which St. Paul alludes when he speaks of Christian Marriage as a "magnum sacramentum"; and that is portrayed so beautifully by St. John in his touching description of the Last Supper.[12]

If God humiliated Himself to become man, it was, says St. Augustine, that He might exalt men to be gods. One of the first public appearances of our Lord was at the marriage feast of Cana. It would seem as if the Father's attention was much attracted by this presence of our Lord. No doubt His mere presence there is full of lessons. As Bede suggests,[13] it proves already of itself the sanctity of the married state. But if we seek a profound and penetrating interpretation, full of a robust simplicity, akin to audacity one is tempted to say, we must listen to St. Augustine. What wonder, he asks, that our Lord should be present at the Feast of Cana, He who in the bosom of the Father was the real founder of marriage? What wonder he asks that He should be present at a marriage feast, He who came into the world to celebrate His own marriage feast? For He has His Spouse whom He has redeemed with His Blood. . . . " And, we may add, just as Eve was taken from the side of Adam, so the Church emerged from the side of Christ, purified and won by the ransom of His Blood.

Indeed this thought of St. Augustine has been represented down the ages by the liturgy of the Church itself. To-day we appreciate it less, for it is less striking since the Introit has as-

thee to me in justice, in judgment, and in mercy, and in commiseration. 20. And I will espouse thee to me in faith: and thou shalt know that I am the Lord."

Exodus, 19:4-5: "You have seen what I have done for the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine."

[12] Cr. John's Gospel, chap. XVII, 8: "Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them. I pray not for the world, but for them whom thou hast given me."

[13] As cited in *Catena Aurea of St. Thomas:* Expositio in Evangelium S. Joannis, Taurini, MCMXXV, Vol. II, p. 393.

(2) Opera S. Thomae: Catena Aurea, ibid., Cap. 2: Augustinus (Tract 8 sparsim). Quid autem mirum, si in illam domum ad nuptias venit qui in hunc mundum ad nuptias venit. Habet enim hic sponsam, quam redemit sanguine suo, et cui pignus dedit spiritum sanctum, quam sibi conjunxerat in utero Virginis. Verbum enim est sponsus, et sponsa caro humana; et utrumque unus Filius Dei, et idem Filius hominis. Ille uterus Virginis Mariae thalamus est, unde "processit tanquam sponsus de thalamo suo" (ps. 18).

sumed the abbreviated form that it has at present. But the Introit was not always as it is now. As introduced by the Pope Celestine I (432 A. D.) in the fifth century,[14] it was composed of an entire psalm and antiphon. It signified the solemn entry of the ministers before the Mass to the accompaniment of the singing of the psalm and antiphon,[15] that with the time of Gregory began to vary with the progress of time. Invested in the sacred vestments the pontiff slowly moved toward the altar assisted by archdeacon and second deacon, preceded by two subdeacons one of which had thurible, and seven acolytes with lighted candles. It was to accompany this solemn entry that the choir sang the Introit.

In this a reference has been also seen to St. John: "And in the midst of the seven candlesticks, one like to the Son of man, clothed with a garment down to the feet. . . . Those things saith he who holdeth the seven stars in his right hand who walketh in the midst of the seven candlesticks". What is perhaps more interesting and significant is that the liturgists of the Middle Ages[16] saw in the pontiff's entry an image of Christ's going to the place of immolation after leaving Heaven and drawing from the womb of the Blessed Birgin His Pure Body. And if we suppose the antiphon to have been "Ecce Sponsus Venit", we see how fittingly the Introit could be made to signify the whole history of Jesus Christ.

There are many churches, said St. Augustine,[17] but there is only One Church; there are many Christians, but only One Spouse of Christ; there are many streams but only One Stream . . . this marvellous union of God's Graces, of Holy Words, and the Gifts of the Holy Spirit. It is this Stream that never fails, whose impetuosity is the joy of the City of God. Today, as in the time of Augustine, indeed of all time since the

[14] Cf. *Dictionnaire d'Archéologie Chrétienne et de Liturgie,* Fascicule XXI, Paris, 1910; Célestin, cols. 2794-2802, where Dom Cabrol shows that the passage of Liber Pontificalis: "Caelestinus. . . . Hic multa constituta fecit et constituit ut psalmi David CL ante sacrificium psalli antiphonatim ex omnibus, quod ante non fiebant, etc." seems to have to do with the Mass. "Il semble en effet qu'il ne s'agisse dans ce passage que de la messe et non de l'office divin et général."

[15] See Dom. G. Morin: "L'Entrée de l'officiant à la messe solennelle", in *Revue Bénédictine,* 1889, p. 408.

[16] Apos., cap. 1, 13; cap. 2, 1. Cf. Dom Fligoteaux: "La Liturgie de la Messe", in *La Vie Spirituelle,* Juillet-Août, 1924, p. 367.

[17] See *Chaine d'Or* sur les Psaumes, par J. M. Péronne, Paris, 1879, tome II, p. 34.

Redemption, it is flowing through sacramental channels to the regeneration of mankind.[18] The sacraments are truly channels; but that is but a metaphor that does not adequately express the "intrinsicism", if we may so say, that the sacramental principle itself requires. The sacraments are even more than channels. They are causes, instrumental it is true, yet none the less *causes*. The nature of the causality which is theirs it is not our intention to elucidate; opinion is much divided on the question. Rather in keeping with the view-point here selected, we merely adumbrate it in the following words of St. Thomas: "In the production of Grace the sacraments operate as instrumental causes. Now there is a twofold kind of instrument, one that is external, as for instance an ordinary stick that is held in the hand, the other which is, as it were, internal in the sense of being conjoined to its primary cause, as for example the hand itself. It is by the latter that the former is put in action. Now the principal cause of Grace is God; the Humanity of Christ is the instrument which is conjoined to and one with, God Himself; the sacrament is the instrument that exists apart. That the sacrament may act it is necessary that the sanctifying power of the Divinity of Christ flows, as it were, through His Humanity to the sacraments themselves, and by the sacraments this sanctifying power reaches the human soul".[19] And thus it is that the simple pouring of the water on the head of the newly-born babe signifies and produces purification from Original Sin, and places within his soul the principle of New Life, a Life that is, according to the words of Scripture, a participation in the Life of God Himself.

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[18] St. Thomas: Comment in III Sent. Prologue: "Ipse enim Deus, qui naturalia bona influxerat, reversis quodammodo omnibus per assumptionem humanae naturae in ipsum, non tam Deus tantummodo sed Deus et homo hominibus fluenta gratiarum abundantia influxit: Ad locum unde exeunt, flumina revertuntur ut iterum fluunt."

[19] *Summa Theol.*, Pars III, Q. LXII, art. 5: "Sacramentum operatur ad gratiam causandam per modum instrumenti. Est autem duplex instrumentum: unum quidem separatum, ut baculus; aliud autem conjunctum, ut manus. Per instrumentum autem conjunctum movetur instrumentum separatum, sicut baculus per manum. Principalis autem causa efficiens gratiae est ipse Deus, ad quem comparatur humanitas Christi sicut instrumentum conjunctum; sacramentum autem sicut instrumentum separatum. Et ideo oportet quod virtus salutifera a divinitate Christi per ejus humanitatem in ipsa sacramenta derivetur."

SPIRITUAL TRAINING AND THE COLLEGIATE CAMPUS.

Social Myopia.

SHAKESPEARE once committed himself to the statement that the most interesting objects of study were the lunatic with the fixed idea, the poet with his fine frenzy, and the lover with his frantic idolatry. One who follows closely the trend of current literature must wonder if perhaps there is not a fourth figure in the spotlight more than any of Shakespeare's triumvirate. The fourth figure numerically comprises fifty-eight hundredths of one per cent of our population. In the public eye to-day the collegian is of vastly more importance than the lunatic, the poet, or the lover.

I.

This telescopic view of the college man is nowhere better evidenced than in the reactions to the so-called "student suicide wave". If one were to consult statistics and to weigh the insignificant number of college suicides against the total number of college students, one would no doubt find the same similar vital depression among soapmakers, bootblacks, or bootleggers. Only in a few instances was there any connexion apparent between a student's suicide and his studentship.

One of the saddest cases receiving columns of publicity was that of a middle-western university student. True to his psychological and philosophical training, which relegated all authority to oblivion and insisted upon factual experience, this student performed his experiment in the hazardous laboratory of death. His prime purpose was to ascertain if there was life after death.

A circumstance of the sad event, to my mind of more import than the stern fact of suicide, was the reaction among the fraternity brothers of the unfortunate youth. One of his dying legacies was the promise to return to them after death. For two whole nights the fraternity men sat in restless vigil, vainly awaiting the return of their departed comrade. The darkness of those midnight hours must in part have been dispelled by the courageous loyalty of these young men, by their desire to know the truth, and by their unswerving fidelity to their conception of experience.

Yet the spiritual darkness to which they were subject, a hundredfold more intense than that of the blackness of the night, was not so to be dispelled. Newman prayed deliverance from the "encircling gloom"; beside this scholastic darkness, the product of an age and an atmosphere of materialistic thought, the gloom of night in comparison looms up as twilight.

Am I assuming too much in the presumption that this gathering was honest in its pursuit of the truth? One of the marks of an honest heart is that it keeps a student in touch with his fellow students, furnishing a sense of comradeship which makes the travel over the arid waste of ignorance more lightsome.

What then is the great lesson of this nocturnal vigil? Superstition? A Catholic college student so classified it. To my mind the vigil is of compelling significance because it revealed how that irresistible dynamo of the campus, student spirit, secured at least a temporary acknowledgment, from a few students professedly agnostic, of the reality of the next life and the immortality of the soul.

I cannot write the final chapter of this little incident because I do not know it. I greatly fear that it would follow the general trend which Cardinal Newman foresaw in *The Idea of a University:*

> The first time the mind comes across the arguments and speculations of unbelievers, and feels what a novel light they cast upon what he has hitherto accounted sacred; and still more, if it gives in to them and embraces them, and throws off as so much prejudice what it has hitherto held, and, as if awaking from a dream, begins to realize to its imagination that there is now no such thing as law and the transgression of law, that sin is a phantom and punishment a bugbear, that it is free to sin, free to enjoy the world and the flesh; and still further, when it does enjoy them, and reflects that it may think and hold just what it will, that "the world is all before it where to choose", and what system to build up as its own private persuasion; when this torrent of willful thoughts rushes over and inundates it, who will deny that the fruit of the tree of knowledge, or what the mind takes for knowledge, has made it one of the gods, with a sense of expansion and elevation—an intoxication in reality, still, so far as the subjective state of the mind goes, an illumination? Hence the fanaticism of individuals or nations who suddenly cast off their Maker. Their eyes are opened; and, like the judgment-stricken king

in the tragedy, they see two suns, and a magic universe, out of which they look back upon their former state of innocence and faith with a sort of contempt and indignation, as if they were then but fools, and the dupes of imposture.

II.

In the May issue of the ECCLESIASTICAL REVIEW, under the heading, "A Collegiate Paradox", discussing the need of routine and change in college life, I offered some statistics as indication of the effects of *formal* religious instruction and practice in the Catholic college. A professor who establishes his orthodoxy on this point may perhaps be excused for saying that there is in college life an awe-impelling chasm between the processes of actual instruction on the one hand and the processes of actual living on the other. In suggesting a means of bridging this gap I am vividly conscious of the consecrated purposes of a Catholic college, of the existence of student faith in professorial guidance, and of the quality of wisdom there imparted in preparation for life. Nevertheless I believe that we cannot stress too strongly the influence of a sane college spirit in the development of Christian characters.

Here the reader may pardon a slight digression. One of the great fallacies into which Catholic college educators are falling in defence of their cause is that of isolating the influence of this or that particular college from its real place in the scheme of the Catholic educational ideal to which it belongs. When I ventured to state in *Christ and the Catholic College* that "collegiate human nature was most impressive in its sameness" I had this in mind,—that the spiritual achievements of one Catholic college, analyzed as far as analysis is possible and placed upon a factual basis, would differ very little from that of other colleges where the same Catholicity of doctrine, the same sacramental observance, and the same sanctuary light, guide the rapidly evolving desires of youth. As evidence for this statement I have at hand surveys, conducted along the lines suggested in "Collegiate Candles and Publicity Bushels", (ECCLESIASTICAL REVIEW, March, 1926), from six colleges. The monumental work published at Notre Dame University under the title "Religious Survey" has appeared for the sixth time this year, receiving its usual measure of praise from both

sides of the Atlantic, and it is further corroboration of my assertion.

One fact established from these surveys is the reality of what is freely called "college spirit". To say that a college has a spirit is to indulge in platitudes, just as to assert that man has a soul. And yet men sometimes forget that they have souls, —or give them very scant attention. A Catholic college has a distinctive spirit, not only because of the reaction of Catholic ideals upon temperaments similarly trained, but also because of a similarity of social conditions existing on a campus which has made at least some effort to remove its students from the deceitful exigencies of a deceitful world.

Dr. William J. Kerby, of the Catholic University, has given us some conception of this spirit:

> This spirit of the college rests upon the public opinion of students themselves. Their interpretations of behavior are more significant and penetrating than the efforts of any teacher as such. I am thinking of that intangible power that takes hold of a student when he enters the college doors, and commences a transformation of language, behavior, view, and thought. A body of practice develops among the students and becomes a supreme power, operating automatically on the campus, in the corridors, in confidences mutually given and received, in the class room, about the Chapel, and on the streets as students come and go day by day.

How, you may ask, may that spirit be known? Dr. Kerby suggests

> by the things that students praise, by the things that they condemn with swift indignation or tolerate with visible reluctance, by the views that are encouraged and those that meet with a withering scorn; by the renunciations gladly accepted, by the sympathies and impulses that are fostered, by the industry that is commended, and by the aspirations and ambitions that meet endorsement in their spontaneous life.

To this summary I would add the suggestion that perhaps the most faithful criterion of all would be the voice of the students made articulate after a thorough examination of their scholastic consciences.

In four of the Catholic colleges where spiritual surveys were conducted, the students were asked to rate in order of im-

portance as affecting their spiritual progress the following factors: athletics, college societies, discipline, confession, Communion, priests, religious instruction, and "school spirit" or "association with others". The following table indicates the student mind:

1. School Spirit or Social Pressure	785
2. Frequent Communion	497
3. Priests	270
4. Confession	179
5. Religious Instruction	102
6. Discipline	101
7. Athletics	81
8. College Societies	11

In the Notre Dame survey at first sight we have a slight discrepancy, omitting the influences mentioned at Notre Dame on which I sought no statistics in the survey of smaller Catholic colleges:

1. Holy Communion	681
2. Confession	568
3. Companions	564
4. Athletics	485
5. Priests	471
6. Discipline	445
7. Religious Instruction	444

While there is a comparative similarity in these surveys on certain points, for instance the function of religious instruction and discipline, how reconcile the fact that in the survey of smaller colleges the association with other students was gauged as primary to the practice of Frequent Communion, which is the outstanding phenomena of the well-ordered Catholic college?

The difficulty admits of easy reconciliation. In the survey reproduced in *Christ and the Catholic College,* the students made it very clear that the associations with other Catholic students on the campus and the good example there received impelled them to the practice of Frequent Communion. With the remote motives for this practice I am not here concerned. The proximate motives were listed as follows:

The example of others—"College Atmosphere"	350
Special facilities at college	107
Religious Instruction	79
Need of Grace	57
Suggestion of Priests	51
Desire to overcome sin	47
Realization of benefit to others	47

and numerous other minor influences.

In studying the Notre Dame survey or, better still, in observing student life there, one realizes that Frequent Communion is there a social as well as spiritual phenomenon. As instancing this fact, a statement published in the ECCLESIASTICAL REVIEW (March, 1926), commenting on the surprising number of daily communicants at this school where attendance at Mass was not obligatory, was read in a classroom at another Catholic university. The statement was challenged by a student with this interesting commentary:

"My experience as a student at Notre Dame justifies me in questioning whether there is 'no compulsion' either in attendance at Mass or in the practice of Frequent Communion. Only instead of the professors insisting upon this all the time, the students have taken the initiative and seem to consider themselves responsible for the practice."

What a glorious apostolate, if only properly encouraged and directed, that intangible thing called "campus spirit" may be!

In Father Stanford's interesting booklet, *Spiritual Searchlights,* a gauge of the spiritual life at Villanova College, we note that the good example of companions was rated second in the influences leading to the practice of Frequent Communion. The following extract is of peculiar importance:

> Objection to the question, "How do your companions at school compare in character with those at home?" was raised on the grounds that it is hard to institute a fair comparison between college and home companions: (1) on account of the intimate relationships of college life, where companions are seen in their worst as well as their best moods, while those at home are seen only in a comparatively limited sphere; (2) because of the religious and moral advantages and environment enjoyed by students in a Catholic College. As a consequence some thought that such a comparison might result unfairly for the college student. Despite these fears answers were almost four to one in favor of college companions.

III.

No less a person than that distinguished litterateur, John Morley, a student at Oxford, makes this confession,—of added significance since it concerns a school where social life is by no means as intense as in our American Catholic colleges: "I found more in companionship and in the association of antique halls and time-worn towers than in lectures". Here Morley

was not speaking of distinctively spiritual atmosphere. If we may dispose for the moment of the great fact that student opinion in the Catholic college does its most effective work through supporting sacramental practices, we may glimpse it at work in other fields as well. In isolating this consideration of this union even for the moment, I admit that I am violating the law of the unity of life.

Where the student opinion, directed by religious ideals and motivated by religious instruction, sanctions truthfulness and condemns the practice of lying, there we have a most valuable ally in the development of a fundamental social virtue. That such sentiment exists, save in cases where lying is caused by disciplinary conflicts, is evidenced by the fact that forty per cent of the students in four Catholic colleges rated "social" pressure against lying" as second among influences encouraging respect for the truth.

The pampered boy may be an exception in the Catholic college but he has always been in that domain a problem. The intimate contacts of Catholic college life preclude social caste; they exert in educating to self-control a force that is little short of tyranny. As one student rather happily phrased the situation, "To get along in a small Catholic college you have to hold yourself in." In how far religious motives function in this "holding in" process is another question, but sixty per cent of the students stated that student opinion was an effective master in teaching such art of self-control.

A rather indirect inquiry was made to ascertain how far social pressure might support the practice of fair play, an indication of sensitiveness to the rights of others. Two sections of the survey were devoted to this query. They revealed that about thirty per cent, through collegiate social contacts, had extended their sensibilities as to their neighbor's welfare.

That this campus dynamic may not always be on the side of the law was revealed in the influences suggested as favoring anti-Volsteadism. There is no evidence of a sentiment on the Catholic college campus that makes it either sinful or anti-social or uncollegiate to use intoxicating liquors. We do find, however, where under the stern compulsion of disciplinary enactment drinking is made hazardous to one's collegiate existence, there student spirit, resting upon devotion to the col-

lege, may be educated to preserve the good name of a college or fellow collegians from the charge of intemperance. Time was when a pronounced effort in most of our Catholic colleges was made to influence student opinion in the matter of drink by temperance societies and total abstinence unions in which religious motives dominated. This effort seems to have ceased with the advent of prohibition. Its cessation is no happy fact.

There is another field in which college spirit seems to demand more attention in conserving the best interests of the Catholic college. College spirit should be enlisted more forcibly in promoting the spirit of work. It should brand the lazy student a parasite; the industrious student it should commend and protect. It should decree that the athletic and social parasite make way for the worker. However secure we may feel in the religious inheritances of our Catholic institutions, however our hearts may swell with pride at the tales of religious practice that illumine their histories, without the spirit of work the average college student will find the task of conforming to the ideals of the Catholic college insuperable.

IV.

As yet I have ventured no explanation of the rather unusual title I have elected for this paper. Social Myopia is a rather common affliction in our day. Would it not seem that it would hardly be found in the Catholic college campus if the voice of the students gives energetic and unmistakable testimony to the force of a school spirit within their respective colleges?

The Social Myopia to which I make reference may be twofold. Professorial Social Myopia exists where there is no effort on the part of professors to produce, guide, or sanctify student opinion in the fields indicated. Now one of the great handicaps under which Catholic programs of various kinds have been in the past compelled to labor is an insensibility to Christ's words, "Be ye wise as serpents". Not long since there was a near rebellion in certain fields of Catholic endeavor when Christ's strictures on charity were interpreted in other than their literal sense, when it was advanced that our Lord desired charity *plus intelligence*.

Father Paul Blakely, S.J., in one of his scholarly articles touched upon a rather tender spot when he suggested a possible

distinction between a college of Catholics and a Catholic college. In my conviction a college of Catholics *plus intelligence* must give a Catholic college. Is it derogatory to the influence of religion to reënforce a religious program by the principles of social psychology, group control, and sociology, as well as education?

The words of Father Raymond Gray, S.J., on the "Student Movement" indicate a rather new and delightful trend of thought:

> (In the college) one discovers everywhere a select few, usually not lacking in self confidence, who are the class presidents, the union representatives, the athletic managers, the editors of student publications. These are the student leaders. Popular, dynamic characters, they draw the student body with them, and are capable of being a great help or a great worry to school authorities. They are not infrequently talented individuals, endowed with strong personalities. Since it is of such stuff that successful business and professional men are made, it is eminently worth our while to take pains to imbue them with a profound esteem for Christian ideals. They are not always easy of conquest; but I feel convinced there will be no acute student problem in the college or university where they have been taught the advantages of proper training in character.—*America*, April 9, 1927.

This is a rather large-minded view of the situation. May more of our educators follow along this trend of thought in the art of manipulating the social dynamic of student opinion.

However, the Social Myopia to which I refer is not professorial. I merely suggest the possibility of such a condition and have no intention of or reason for indicting a body of men whose indictments are always sufficiently numerous to insure for them heroic humility.

Besides making an attempt through these student surveys to determine what might be the formative influence of school spirit or social pressure, I introduced another question in my survey, "Where is the college weakest in projecting its moral program?" The answers to the two questions can not be logically disassociated. While hundreds paid tribute to the reality and force of school spirit, only two students were logical in their response. One phrased his thought in these words: "If school spirit has been the great force for spiritual progress in my life here, then I suppose that failure to give good ex-

ample is the vulnerable spot of college life". The other had the same idea but blamed the faculty for not educating to the necessity of a sane and sanctified student opinion.

Conclusion.

The fallacy by which one fails to realize his social and spiritual importance in his own sphere of life is quite common in our day. One of the first steps in the spiritual life is to realize how much God is interested in us; in the civil life, to realize what individual one of us means to the state; and in college life to learn that one cannot attend a Catholic college without assuming some responsibility for the failure or success of the Catholic educational ideal. One who says, "What I do does not count in my college", must learn that his every attitude, his every expression, his every action, is exerting some influence, for good or evil, on those about him. He is an integral part of the college atmosphere. In fact he is college atmosphere inasmuch as he forms or deforms it. And college reform, like social reform, to be of lasting value must rest ultimately on the individual.

Is the task of curing this Social Myopia a great labor? I think not. I think that it merely involves intelligence, if I may use that term rather loosely as synonymous with spiritual insight. The Divine Leader of men accomplished wonders with a small group which He trained to be leaders of His whole communion. Intelligence like love, or motivated by love, should make the most out of the least; it should guide along the proper channels what Newman has so beautifully written of youth in his "Second Spring", "generosity and lightness of heart and amiableness, the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part". This combination should stabilize in the Catholic college a force which neither the weaknesses of human nature nor the imperfections of human institutions nor the wiles of the seducer of youth may withstand.

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Analecta

SACRA ROMANA ROTA.

WESTMONASTERIEN.

NULLITATIS MATRIMONII (MARCONI-O'BRIEN)

Pio PP. XI, feliciter regnante, Pontificatus Dominationis Suae anno sexto, die 11 Aprilis 1927, RR. PP. DD. Iulius Grazioli, Ponens, *Franciscus Parillo et Franciscus Solieri, Auditores de turno, in causa* Westmonasterien.—*Nullitatis Matrimonii—inter dnum* Guilelmum Marconi, *actorem in causa, repraesentatum per legitimum suum procuratorem Nazarenum Ferrata advocatum, et dnam* Beatricem O'Brien, *ream conventam, interveniente et disceptante in causa Rev. D. Iosepho Trezzi, vinculi Defensore ex officio, sequentem in gradu appellationis tulerunt definitivam sententiam.*

Guilelmus Marconi actor in causa, senatoria dignitate in Italico Regno fulgens, at longe magis ubique notus ab suas in scientia radiotelegraphica inventiones, cum, desinente anno 1903, in insula cui vulgo nomen *Brownsea Dorset* commoraretur, primum dnam Beatricem O'Brien ream conventam obviam habuit, eiusque amore captus statim adeo est ut eam in uxorem petierit. Restitit tamen tunc eius votis puella, "perchè—prout ipsa ait—non sentiva di amarlo abbastanza".

Verum cum insequenti anno iterum eamdem in insulam tum Guilelmus tum Beatrix convenissent, ac rursus idem Guilelmus

in sua petitione institisset, voti compos tandem factus est. Sponsalibus itaque initis, die 16 Martii anno 1905 matrimonium coram ministello anglicano in ecclesia S. Georgii, Londini, celebratum fuit. Licet enim in Italia ex patre catholico natus et in catholica religione baptizatus, Guilelmus tamen, utpote qui a matre educatus fuerat natione et religione anglicana, anglicanismo de facto adhaerebat.

Coniuges, etsi nec continue nec semper ea animi concordia qua sponsos decet, ad annum usque 1918 una simul convixerunt. Tunc de communi vita pertaesi ab invicem discesserunt; cumque interim insuper Beatrix alteri adhaesisset viro, occasionem exinde nactus est Guilelmus ad divortium petendum. Hoc a Fluminensibus iudicibus sententia diei 12 Februarii anno 1924 declarato, Guilelmus supplicem ad Emum Archiepiscopum Westmonasteriensem dedit libellum, quo illum exoravit ut causam de nullitate sui coniugii institueret, ad hoc ut, si vellet, novum coram catholica Ecclesia inire ipse posset matrimonium.

Sciendum namque est, sicuti ab initio Beatrici, ita etiam postea eiusdem propinquis, matri praesertim, haud valde gratum matrimonium accidisse inter eamdem Beatricem et Guilelmum. Videbatur namque Beatricis matri filia non adeo vehementer Guilelmum diligere ut cum eo per totam vitam feliciter convivere posset. Accedebat de viro in casu agi ex aliena natione et insuper in catholica Ecclesia baptizato; quare non prius in matrimonium consensit, quam Guilelmus spopondisset obstiturum ipsum non fore quominus ad divortium recursus haberetur, si matrimonium infaustum habuisset exitum. Hac itaque sub conditione *sine qua non,* quam et Beatrix acceptavit, ideoque hoc sub pacto, nuptiae celebratae fuerunt.

Guilelmus, igitur, hisce innixus, suum cum Beatrice matrimonium apud Westmonasteriensem Curiam nullitatis accusavit ex defectu consensus ob conditionem appositam contra matrimonii substantiam.

Processu instituto, die 27 Octobris anno proxime elapso, seu 1926, sententia prodiit, qua de matrimonii nullitate constare declaratum est. Ab hac sententia, prout de iure, Westmonasteriensis ligaminis Adsertor ad nostrum sacrum Auditorium appellavit. Causa proinde iterum hodie proponitur—postquam ad Defensoris vinculi instantiam auditi rursus fuerunt tum actor, tum rea conventa,—sub consueta dubitandi formula: "*An constet de matrimonii nullitate, in casu*".

In iure.—"Matrimonium facit partium consensus inter personas iure habiles legitime manifestatus, qui nulla humana potestate suppleri potest": ita can. 1081 § 1. At non quovis modo assentire coniuges in matrimonium possunt, sed solummodo secundum eiusdem matrimonii naturam. Quare licet eorumdem coniugum consensus semper praesumatur conformis verbis vel signis in celebrando matrimonio adhibitis, uti docet can. 1086 § 1, tamen—prosequitur idem hic canon § 2—"Si alterutra vel utraque pars positivo voluntatis actu excludat matrimonium ipsum, aut omne ius ad coniugalem actum, vel essentialem aliquam matrimonii proprietatem, invalide contrahit".

Etiam namque in matrimonio simulatio locum habere potest, quae aut totalis erit aut partialis, prout in eodem matrimonio contrahendo, aut matrimonium ipsum respuatur, aut unum ex illis quae vocantur matrimonii bona. Tria autem haec numerantur: bonum prolis, bonum fidei et bonum sacramenti. Primum illud finem primarium respicit matrimonii, cetera duo eiusdem proprietates seu unitatem et perpetuitatem vel indissolubilitatem. Quoniam vero in quolibet contractu, contractus ipse discerni potest ab obligationibus quae ex eo derivant, et hae ab earum adimplemento, fieri potest ut qui simulate contrahit, reiiciat interne aut contractum ipsum, aut eiusdem obligationes, aut harum adimplementum. Iamvero, iuxta omnes Doctores, in tertia hac hypothesi contractus valet, non vero in ceteris duabus. Equidem, uti merito animadvertit Emus D'Annibale, *Summula Theol. Moral.*, II, n. 412: "Quid est contrahere nisi obligationem inire? Itaque et is qui contrahere non vult, et is qui non vult obligari, non contrahit, non obligatur; decipit, et ad damnum dumtaxat sarciendum tenetur".

Patet, igitur, ex his curnam in relato supra canone 1086 edicatur, tunc tantum coniugium invalidum esse cum "alterutra vel utraque pars positivo voluntatis actu excludat matrimonium ipsum aut *omne* ius ad coniugalem actum, vel essentialem aliquam matrimonii proprietatem". Haec enim adamussim significant ad invalide contrahendum coniuges excludere debere aut matrimonium ipsum, aut obligationes quae ex eo derivant uti tales, non tantum earum adimplementum.

Sedulo tamen animadvertendum est, non omnes obligationes quae ex matrimoniali contractu oriuntur, seu melius, non omnia

eius bona eiusdem esse naturae, ita ut in ipsis obligatio ab eius adimplemento secerni queat, seu ius ab eius usu. In indissolubilitate namque, seu in bono sacramenti, enunciata distinctio locum non habet. Audiatur ad rem Divus Thomas qui, *Summ. Theolog. Supplem.*, q. 49, art. 3, investigans utrum sacramentum sit principalius inter matrimonii bona, haec habet: "Aliquid dicitur in re aliqua principalius altero duobus modis aut quia est essentialius, aut quia dignius. . . . Si autem dicatur principalius, quia essentialius, sic distinguendum est, quia fides et proles possunt dupliciter considerari: uno modo in se ipsis, et sic pertinent ad usum matrimonii, per quem et proles producitur et pactio coniugalis servatur. Sed indissolubilitas, quam sacramentum importat, pertinet ad ipsum matrimonium secundum se; quia ex hoc ipso quod per pactionem coniugalem sui potestatem sibi invicem in perpetuum coniuges tradunt, sequitur quo separari nequeunt, et inde est quod matrimonium nunquam invenitur sine inseparabilitate, invenitur autem sine fide et prole, quia esse rei non pendet ab eius usu. Et secundum hoc sacramentum essentialius est in matrimonio quam fides et proles. Alio modo possunt considerari fides et proles secundum quod sunt in suis principiis, ut pro prole accipiatur intentio prolis, et pro fide debitum servandi fidem . . . et sic accipiendo fidem et prolem, constat quod proles est essentialissimum in matrimonio et secundo fides et tertio sacramentum".

Consequitur, quoties de alicuius matrimonii validitate quaestio fiat ob vinculi perpetuitatis exclusionem, ad matrimonium ipsum dirimendum sufficere quod constet eamdem vinculi perpetuitatem fuisse positivo voluntatis actu exclusam, quin aliud investigetur.

Idem tamen accidit de bono quoque prolis et de bono fidei, quoties haec bona, non simplici positivo voluntatis actu fuerint exclusa, sed vel conditione *sine qua non* hac de re matrimoniali consensui adiecta, vel pacto eadem de re inter coniuges inito. Tunc enim si de hisce ex actis constet, iam censetur non obligationis adimplementum fuisse exclusum, sed obligationem in se ipsa. Hinc in Codice I. C. canone 1092 absolute statuitur: "Conditio semel apposita et non revocata . . . si de futuro contra matrimonii substantiam illud reddit invalidum". Cfr. c. fin. *De cond. appos.*, 4, X; Lehmkuhl, *Theol. mor.*, vol. II (ed. 1910), n. 879, 3°.

In facto.—Ex actis causae adeo clare patet matrimonium in casu cum voluntate, imo cum pacto inter coniuges inito, recurrendi ad divortium, si res bene non cederet, fuisse initum, ut id nec ipse vinculi Defensor absolute denegare ausus sit. Audiatur sane in primis Actor: "Pendant le temps des fiançailles, je commençai à avoir des doutes graves si le mariage proposé aurait pour résultat d'être un mariage heureux, pour la raison que je me sentais douteux si Miss O'Brien tenait à moi suffisamment. Je lui exprimai mes vues et mes sentiments, et elle aussi confirma qu'elle n'était pas tout à fait sûre d'elle même par rapport à ses sentiments envers moi. Toutefois je lui déclarai que dans la malheureuse éventualité où le mariage ne serait pas heureux, nous pourrions recourrir à un procès de divorce, et elle convint avec moi par rapport à cette mesure possible. Le sujet troubla mon esprit beaucoup à ce moment, et je me rappelle l'avoir mentionné à ma mère, morte depuis, à un ami intime et à quelques-uns de mes parents. Je mentionnai aussi le fait à la mère, alors en vie, de Miss O'Brien, et je crois que Miss O'Brien le mentionna à quelques-uns de ses proches. Le souvenir de ce qui eut lieu entre nous à cette époque me laisse plutôt l'impression que sa mère pensait que si nous embrassions un mariage indissoluble comme le mariage est dans l'Eglise catholique Romaine, elle n'aurait pas consenti à ce mariage, ni l'aurait approuvé".

Pluries idem repetit Guilelmus sive in primo suo interrogatorio in responsionibus ad quaestiones V et VI, sive in suppletiva inquisitione, heic Romae instituta, in qua ex officio de re rogatus, respondit: "La riserva da me fatta usare della legge del divorzio non fu una idea vaga, ma fu un proposito serio e positivo della mia volontà. Ricordo che espressi a mia moglie il proposito di ricorrere al divorzio, nel caso che il nostro matrimonio non fosse risultato felice; mia moglie accettò completamente, cosicchè il matrimonio fu contratto con questa convenzione o reciproca intesa".

Etsi non eadem perspicuitate, praesertim in prima sua depositione, coram Spoletana curia, eadem tamen affirmavit Beatrix. Fassa namque est et ipsa revera propositas cum Guilelmo nuptias nec sibi nec suis valde acceptas accidisse, adeo ut de hoc etiam fuerit cogitatum, num sponsalia essent vel non dirumpenda. Fassa pariter est hanc rerum conditionem

Guilelmum non latuisse, qui proinde Beatricis matri declarare debuit nil sua ex parte obstare quominus divortii lege uteretur si unius vitae consortium impossibile tractu temporis evaderet. En Beatricis verba: "La mia famiglia e specialmente mia madre si opposero assai a questo mio matrimonio per ragioni di nazionalità e perchè sembrava combinato senza troppa riflessione. Non restituii l'anello di fidanzamento, come volevano i miei, perchè insisteva nel mio proposito, e perchè sentiva di volergli molto bene, quanto mi pareva bastasse per unirmi in matrimonio con esso, benchè non fossi pienamente innamorata di lui. Ed il signor Marconi era al corrente di questi miei sentimenti e di queste mie disposizioni. In famiglia si parlò fin d'allora della possibilità di un nostro divorzio, attese le preoccupazioni che destavano i matrimonii infelicemente riusciti di altri miei parenti. Però io pensavo che il matrimonio non sarebbe stato spezzato, altrimenti non lo avrei fatto. . . . Il Marconi dovette assicurare mia madre che in un eventuale contrasto tra lui e me egli avrebbe acceduto al divorzio, secondo la legge e la confessione anglicana. E ciò egli fece anche per proprio convincimento, in quanto professava ache esso la fede protestante, perchè educato dalla madre protestante, benchè battezzato in Italia, secundo il rito cattolico, perchè nato da padre cattolico. . . . Concludo che tanto io quanto, penso, il sig. Marconi, facemmo il nostro matrimonio secondo le disposizioni della legge e della confessione anglicana, la quale ammette il divorzio, benchè in quel momento non si pensasse a divorziare".

Quae tamen haud de simplici errore theoretico circa matrimonii dissolubilitatem, absque ullo in voluntatem influxu intelligenda sunt. Prosequitur namque eadem Beatrix, reponens ad insequentem iudicis quaestionem: "Eravamo ambedue convinti della possibilità di divorziare, come ho detto di sopra; ma il signor Marconi dovette assicurare mia madre che non avrebbe posto ostacolo a una mia eventuale richiesta di divorzio. Questa fu l'unica intesa che intercedette tra il signor Marconi e la mia famiglia. E la conobbero alcuni miei fratelli e cioè Donough, Clare, Moira Barney". Beatrix itaque utitur verbo "intesa" ad illud significandum de quo matrem suam inter et Guilelmum, tunc temporis, seu ante matrimonii celebrationem, actum fuerat. Quod si affirmat, praeter hanc non aliam exstitisse conventionem, addit tamen huius obiectum

fuisse quod Guilelmus "non avrebbe posto ostacolo a una eventuale richiesta di divorzio" ipsius Beatricis, et insuper quod sive ipsa sive Guilelmus suasi erant "della possibilità di divorziare", ex quibus necessario consequitur de hac possibilitate actum quoque fuisse inter ipsos sponsos.

At si qua dubia de reae conventae mente haberi poterant ob ea quae quandoque etiam incohaerenter in prima sua depositione affirmaverat, haec sublata omnino sunt postquam iterum ex officio interrogata ipsa fuit. In altero enim suo interrogatorio Beatrix non modo rursus recoluit matrimonium cum Guilelmo ab ipsa initum haud fuisse matri suae acceptum, "sia perchè era uno straniero, cioè italiano, sia perchè riteneva che io non ero abbastanza innamorata di lui", sed haec quoque addidit: "Perciò mia madre permise il matrimonio con la condizione accettata dall'on. Marconi di valersi del divorzio, se, celebrato il matrimonio, le cose non andassero bene. Nè solamente per tranquillizzare mia madre si volle che egli dichiarasse di ricorrere al divorzio, ma anche per tranquillizzare me, onde ne parlai anche io con il mio fidanzato".

Quare requisita de natura et terminis conventionis reposuit: "Io non ricordo i termini precisi con i quali si convenne tra me ed il mio fidanzato e fra questi e mia madre, di divorziare, se il matrimonio fosse stato infelice. Certo una intesa vi fu tra me e l'on. Marconi, e fra questi e mia madre e questa intesa non fu vaga, come si sarebbe potuto fare per qualunque altro matrimonio, in base appunto agli usi e costumi inglesi; ma fu determinata dalle circostanze speciali del caso, trattandosi di un italiano battezzato cattolicamente, e che quindi poteva essere contrario al divorzio. Tanto è vero che mia madre non ha preteso un'analoga dichiarazione dai fidanzati delle altre mie sorelle, appunto perchè inglesi e protestanti. . . . Certo, trattandosi di un'intesa, fu anche da me accettata".

Cum autem obiecta fuerint reae conventae, quae in priori sua depositione affirmaverat, nempe: "Il sig. Marconi ed io escludevamo nell'atto di sposarci la possibilità che un giorno ci saremmo divisi", ita horum verborum sensum declaravit: "Il senso delle mie parole è questo, che nè io, nè, a quanto credo, il sig. Marconi, abbiamo celebrato il matrimonio con la volontà già decisa di farlo e poi di divorziare chè questo sarebbe stato ridicolo; ma con la riserva o intesa di ricorrere realmente al

divorzio se fosse stato necessario". Et revera in eadem priori Beatricis depositione, post relata supra verba, de quibus peculiariter interrogata ipsa fuit in suppletiva inquisitione, haec alia, uti iam supra visum est, ab eadem Beatrice prolata leguntur: "eravamo ambedue convinti della possibilità di divorziare". Beatrix itaque actori non refragatur.

At, quod sane maximi momenti est, eidem Actori suffragantur testes omnes, ii in primis qui Beatricis sunt propinqui. "Cela fut ainsi. Il y eut une intention, la quelle je comprends fut un accord verbal. Je le sais de cette manière. J'étais le fils aîné de ma mère, demeurant dans la maison avec ma sœur. Ma mère me dit qu'elle était anxieuse au sujet du mariage proposé, que sa fille lui avait dit qu'elle n'était pas sûre d'elle même quant au bonheur du futur mariage, s'il avait lieu. Je dis à ma mère que ma sœur pouvait se prévaloir d'obtenir un divorce si cela devenait nécessaire, même quoique elle mariait un ètranger. Ma mère me parla à moi, je crois, sur ce point, parce qu'elle savait que j'étais avocat et que j'étais censé être correct sur ce point. . . . A une date subséquente avant le mariage elle me dit que sa fille lui avait dit qu'elle avait arrangé avec M. Marconi qu'ils demanderaient le divorce, si le mariage devenait une affaire manquée". Ita Dñus Donough O'Brien, Beatricis frater natu maior, qui deinde addit idem sibi a sorore ante matrimonium manifestatum fuisse.

Nec aliter Beatricis soror Lady Moira Bathurst: "J'ai présenté M. Marconi à ma sœur—ita testis—et elle l'aimait, mais n'en était pas éprise, tandis que lui était épris d'elle. Il mentionna à moi, une ou deux fois, cette intention d'avoir un divorce si le mariage n'était pas heureux: ce qui était possible dans notre Eglise. . . . Ma sœur le mentionna aussi à moi. Ma mère n'aurait jamais permis le mariage si elle avait pensé qu'il était irrévocable en cas que ce ne fût pas un succès. L'entente fut après qu'ils furent fiancès".

Consonant testes ex parte Actoris, ac praesertim Marchio Aloysius Solari, qui testatur: "Je me rappelle que M. Marconi m'a dit qu'il avait un accord avec sa fiancée, qu'au cas où le mariage ne fût pas heureux il serait divorcé. . . . Il me dit cela avant le mariage, quand il était fiancé, je ne me rappelle pas la date exactement".

Quod igitur Guilelmus ante matrimonii celebrationem sive cum Beatrice, sive cum huius matre convenerit de matrimonio

dissolvendo si necessarium foret, in dubium revocari nequit. Verum id non sufficit ut exinde concludatur matrimonium in casu esse nullum. Pactum enim, vel conditionem antea appositam de coniugio dissolvendo potuerunt coniuges deinde revocare, aut in ipsa matrimonii celebratione, aut etiam postea. Tria namque sedulo in casu prae oculis habenda sunt: et matrimonium Guilelmum inter et Beatricem fuisse iuxta anglicanum ritum celebratum, in quo coniuges formulam perlegunt, cuius vi explicite mutuo sibi fidem ad mortem usque promittunt; et matrimonii ipsius celebrationem Londini evenisse, ubi Tridentina lex de forma substantiali in matrimonio adhibenda nunquam fuit promulgata; et anno 1905, quando nec Decretum "Ne temere" editum adhuc fuerat. Potuissent igitur coniuges pactum revocare, et deinde matrimonium ratum habere, prout ipsos fecisse contendit reapse vinculi Defensor. Inquirendum proinde ulterius est num de revocatione ex actis constet; revocatio enim est factum, et facta non praesumuntur sed probantur. Ita Commissio specialis EE. PP. in Bersalien. *Nullitatis Matrimonii,* die 2 Augusti 1918, (cfr. *Acta Apostolicae Sedis,* vol. X, pag. 389).

Iamvero certe inita conventio revocata non fuit in actu celebrationis matrimonii. Qua super re merito in primis animadvertit actoris patronus, praesumptionem de revocatione conditionis vel pacti, quod coniuges inter se inierint contra matrimonii substantiam urgeri magis posse in matrimonio catholico, quam in protestantico. Dum enim protestantes, vel de iure, vel saltem de facto, divortium admittunt, illud catholica Ecclesia reiicit omnino. Nihilominus, uti in iuris expositione dictum est, ea matrimonia iuxta sacros canones declarantur nulla, quae licet catholica ritu celebrata, fuerint inita cum conditione praeambula vel pacto de exclusione unius vel alterius e matrimonii bonis.—Neque obstat quod in Ecclesia anglicana coniuges dum matrimonium celebrant, formulam perlegere debeant, iuxta quam ad mortem usque mutuam sibi fidem promittunt. Siquidem de ritu agitur vel caeremonia, quam non sponte, sed necessario coniuges peragere debent, et cui insuper ipsa anglicanae Ecclesiae praxis contradicit, dum novis eorum nuptiis benedicit, qui divortii lege usi sunt.

Sed insuper positive constat, non obstante formula contraria, noluisse coniuges in casu ea revocare de quibus antea inter se convenerant. Ipsamet namque Beatrix, etsi asseruerit se

matrimonium celebrasse cum intentione "di rimanere con mio marito per tutta la vita", ac etiam studuisse ut ita de facto esset, addidit tamen: "non ostante però la mia disposizione di vivere con mio marito per sempre, non ho disdetta nè ritirata l'intesa che precedentemente aveva con lui avuto, di ricorrere al divorzio se la convivenza fosse risultata assolutamente impossibile".

Nec aliter Guilelmus, qui, quae iam in priori suo interrogatorio testatus fuerat, magis adhuc declarans, in suppletiva inquisitione ait: "Io sapeva anche prima di celebrare il matrimonio la formula della celebrazione stessa in uso presso la Chiesa anglicana. Veramente io avrei voluto evitare la celebrazione del matrimonio religioso, o per lo meno di pronunciare la formola rituale prescritta; ma l'una e l'altra cosa era praticamente impossibile: quindi mi decisi di andare oltre, per la considerazione che di fatto, poi, la Chiesa anglicana tollera il divorzio e benedice le nuove nozze dei divorziati. La formula quindi usata dalla Chiesa anglicana circa l'indissolubilità del matrimonio, come circa altre cose, ha un valore di fatto più rituale che impegnativo in senso assoluto; pertanto io mantenni nella mia mente il proposito di ricorrere nel caso alla legge del divorzio, ed in questo senso pronunciai la formula".

Porro decisio habetur S. C. S. Officii, quae casui de quo agitur apprime quadrat. Re quidem vera cum a Calvinistis in nuptiali celebratione formula adhiberi soleat, qua coniuges in vinculum perpetuum consentiunt donec unus alterque in fidelitate permanserit, cumque idcirco die 28 maii 1754 definitum a S. C. S. Officii fuerit invalidum esse eorum matrimonium, quaesitum ab eadem S. C. fuit quid sentiendum de matrimonio catholicorum, si, non obstante formula a Calvinistis adhibita, intendant bona fide contrahere in sensu Ecclesiae. Et S. C. die 22 Maii anno 1840 reposuit: "In casu prout exponitur: *Affirmative,* seu matrimonium inter duos catholicos, qui in sensu Ecclesiae contrahant, interveniente declaratione contrahentium est validum et indissolubile". Patet igitur ex formula quae adhibeatur in celebratione nuptiali, coram ministello protestantico, deduci per se non posse revocatam fuisse praecedentem contrahentium intentionem, quae fuerit formulae eidem contraria.

Sed neque serius coniuges, quousque perduravit vita coniugalis, pactum revocarunt quod antea pepigerant. Defuit enim

ipsis occasio id peragendi et consequenter ratum habendi matrimonium, sive quia anceps semper Guilelmus fuit num revera illum Beatrix adamaret, adeo ut iam septem post annos ab initis nuptiis, anno nempe 1912, de introducenda causa divortii cogitaverit; sive quia nonnisi post separationem resciverunt ambo coniuges, Beatrix imo occasione processus ecclesiastici, eorum matrimonium esse nullum. De quo sane nemo mirabitur. Id enim ignorant fere semper et catholici, licet apprime sciant matrimonium esse indissolubile, eo magis proinde admitti debet de coniugibus in haeresi educatis, qui etiam theoretice existimant matrimonium dissolvi posse. Quare fidem adhiberi potest Beatrici asserenti: "Aggiungo che, data la mia mentalità per l'educazione avuta di protestante, non diedi io alla riserva fatta di ricorrere al divorzio, tutta quella importanza che aveva in se stessa ed avrebbe avuto per un cattolico"; etsi fuit adamussim ipsa, prouti eius fratres et sorores testantur, quae suis declarationibus, vel potius anxietatibus, num felicitatem in matrimonio cum Guilelmo esset assecutura, conventionem provocavit de coniugio dissolvendo. Atqui planum est, ne concipi quidem posse quod quis ratum habeat illud, de cuius exsistentia vel validitate nullimode dubitat, cum nil magis consensui contrarium sit quam error. Sanchez, *De Matrim.*, lib. IV, disp. 18, n. 5.

Testes vero omnes et coniuges fide dignos praedicant, et eorum dicta confirmant, non modo quoad conventionem contra matrimonium initam, de divortio petendo si necesse fuerit, prouti supra visum est, sed etiam quoad huius conventionis persistentiam, seu non revocationem.

Vinculi Defensor, cum nec conventionis exsistentiam inter coniuges initae de matrimonio dissolvendo denegare posset, nec coniugum ignorantiam de matrimonii nullitate, ut aliquo modo vinculum tueretur, recursum habuit ad hypotheses quae carent fundamento. Supponit enim matrimonium fuisse in casu contractum sub conditione suspensiva, quae tractu temporis purificari potuit, sub conditione nempe de coniugum felicitate, in matrimonio obtinenda. Merito tamen animadvertit actoris patronus, adiectam legem "si le mariage n'était pas heureux" haud conditionem significasse, sub qua consensus in matrimonium praestitus fuit, sed causam ob quam inita inter coniuges conventio fuerat, quaeque proinde eiusdem conventionis ex-

secutionem determinare debebat. Quare in casu consensus in matrimonium haud remansit in suspenso, ut purus evaderet, purificata conditione, sed fuit inde ab initio vitiatus, seu potius nullus.

Incassum pariter vinculi Defensor ea iuris principia casui aptanda censuit, quae ante decreti "Ne temere" promulgationem, de matrimoniis vigebant, quae in locis, in quibus caput "Tametsi" Concilii Trid. non erat publicatum, cum impedimento metus fuerint contracta. Haec sane matrimonia, cessante impedimento, seu purgato metu, revalidari poterant per copulam affectu coniugali habitam, et per diuturnam cohabitationem pacificam et tranquillam, dummodo pars metum passa certo sciverit primum matrimonium fuisse nullum, et altera pars interim suum consensum de facto non revocaverit. Siquidem contraria prorsus sunt in uno et altero casu rerum adiuncta. Matrimonia namque nulla ex causa metus in locis capiti "Tametsi" Conc. Trid. non subiectis, revalidabantur cum coniuges pacifice cohabitare incipiebant, dum contra cum matrimonium nullum est ex defectu consensus ob adiectum pactum de illo dissolvendo in hypothesi infelicitatis, tunc tantum revalidari posset cum adiecti pacti exsecutio urgeret, seu cum coniuges non amplius sunt felices: at tunc adamussim conditiones desunt ex quibus praesumere datum est, coniuges ab inito pacto recessisse, etiamsi copulam inter se habeant.

Ceterum in casu, prouti visum est, quaevis defuit ex parte coniugum consensus renovatio, sicuti defuit in ipsis scientia de nullitate initi coniugii, ex qua una ipsa consensus renovatio initium et vim sumere poterat. Gasparri, *De matrim.*, n. 1397; Schmalzgr. in l. IV, tit. I, *De Sponsal.*, n. 421.

Quibus omnibus in iure et in facto perpensis, Nos infrascripti Auditores de turno, pro tribunali sedentes, et solum Deum prae oculis habentes, Christi nomine invocato, decernimus, declaramus et definitive sententiamus, ad propositum dubium respondentes: "Affirmative", seu "constare de matrimonii nullitate". Statuimus praeterea expensas omnes iudiciales ab Actore esse solvendas.

Ita pronunciamus, mandantes Ordinariis locorum et ministris tribunalium, ad quos spectat, ut exsecutioni mandent hanc nostram definitivam sententiam, et adversus reluctantes procedant ad normam ss. canonum, ac praesertim lib. IV. tit. XVII et can. 1987 ss. Codicis I. C., iis adhibitis exsecutivis et coer-

citivis mediis, quae magis opportuna et efficacia pro rerum adiunctis existimaverint.

Datum Romae, in Sede Tribunalis S. R. Rotae, die 11 Aprilis 1927.

Iulius Grazioli, *Ponens.*
Franciscus Parrillo.
Franciscus Solieri.

L. * S.

Ex Cancellaria, die 30 Aprilis 1927.
Sac. T. Tani, *Notarius.*

SACRED CONSISTORIAL CONGREGATION.

Appointments to Sees.

The Holy Father, Pope Pius XI, by decrees of the Sacred Consistorial Congregation, has made the following appointments:

20 May: The Right Rev. Henry P. Rohlman, Rector of the Church of the Nativity, Dubuque, Iowa, to be Bishop of the Diocese of Davenport, Iowa.

20 May: The Right Rev. George J. Finnigan, Provincial of the American Congregation of the Holy Cross, to be the Bishop of Helena, Montana.

24 May: The Most Rev. Paschal Robinson, O.F.M., to be Titular Archbishop of Tyana, Cappadocia.

ROMAN CURIA.

Pontifical Nominations.

25 April: The Right Rev. Monsignor Thomas J. Rooney, of the Diocese of Sandhurst, Australia, Domestic Prelate of His Holiness.

7 May: The Right Rev. Monsignor M. J. Foley, of the Diocese of Springfield (Ill.), Private Chamberlain of His Holiness.

12 May: The Right Rev. Monsignor John J. Dougherty and the Right Rev. Edward Mickle, of the Diocese of Wilmington, Domestic Prelates of His Holiness.

20 May: The Right Rev. Joseph Joch, of the Diocese of Newark, Domestic Prelate of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Analecta for the month are:

SACRED ROMAN ROTA summarizes the case for the declaration of nullity in the Marconi-O'Brien marriage.

ROMAN CURIA announces officially some recent Pontifical appointments.

IN DEFENSE OF OUR MISSIONS.

This article is written by a missionary who had labored for eleven years among the Sioux in South Dakota and it is printed at the request of all the missionaries who recently gathered to discuss their problems.

Missionaries are a class of people who labor against great odds. They are on the Frontier, removed from civilization, friends and publicity. Their difficulties and problems are practically unknown to other people. They realize that the expansion of the Church depends greatly on them. The missionary drives back the wild game and clears the forest for the parishes of the future. He is brought into contact with primitive conditions of life and he faces problems that are not known in parochial circles. Moreover he must have careful preparation and lay the foundations of the future. Everyone who has visited the missions and has intelligently studied them, will say that the task of the missionary is a most difficult one.

The missionary has a right to sympathy and encouragement. He needs it. Many a time a kindly word or evidence of appreciation keeps away the "last straw" which would crush his spirits. Missionaries are human, and it is the way of human nature when it faces severe trials and labors, to be inclined to back down. Thank Heaven, Holy Church has produced leaders and others among her children who have realized this fact.

Bishops, priests, and laymen of understanding have saved the missionary many a time. On the other hand there are men who have failed to realize the meaning of the word "Mission", who have no time and no helping hand for the missionary. There are enterprises which have begun with the purpose of helping the missions and have later been diverted from it. An organization is established, for instance, to collect funds for the missions. If as time goes on it allows the idea to creep in that it ought to be the sole collecting agency for the missions, and that all contributions should be sent through it as the only approved medium, the missionary doubts the result. From that day on the organization would begin to undo itself. It would tend to the extinction, rather than the extension of the Church in the mission field. For people are so constituted that they will give where and as they wish. This is right, for charity is by its very nature free. We should not over-systematize charity. The result would be simply taxation. There has been a tendency among some of our Church collecting agencies in the United States to acquire exclusive rights over collecting for the missions. Much has been said about this tendency and the last word has not yet been spoken. Thus far in this matter the missionary has scarcely been consulted. One is apt to become too theoretical, too ideal, and to lose sight of cold facts as they are. Could any collecting agency provide for the missionary satisfactorily, it would be ideal. But experienced men in the Church, and the missionaries above all, know that such a plan will not work out. The missionary knows that more than half of the money supplied to the missions of this country comes from individual appeals rather than from the appeals sent out by general collecting agencies. And many missionaries too realize fully that their hopes for the maintenance and development of their work, lie not with the general collecting agencies, but with their own individual appeal. In other words, were a general collecting agency to take over the entire task of collecting funds for the missions, more than half of the missions of our country would be closed. We must not begin a good work by destroying a greater one already established. The general collecting agency is a good thing, but so also is the individual appeal. Both are prompted by identical motives and the authority behind both is the same.

Success succeeds. The success of a collecting agency in collecting funds for the missions may cause its leaders to think that they alone should be the collecting medium for all works of charity. When this idea takes possession, destruction commences. There should be perfect harmony between the general collecting agency and those who appeal individually. Our people should neither be hampered in giving directly to a cause which they know to be worthy nor should they be hindered in sending their contributions through the medium of a collecting agency, if they so prefer. It is possible for a collecting agency to lose sight of the very purpose for which it was organized. We seem to have a concrete instance of this in a little pamphlet sent out recently by a certain collecting agency. A paragraph hastily and thoughtlessly written (we suppose) will without doubt do harm to the mission work and will even act as a boomerang to undo the good work of its authors. We give our readers every word of this article, sentence for sentence, and shall analyze it from the viewpoint of the missionary who certainly knows the problem. The text of the above-mentioned article follows in italics:

"Every now and then you receive a letter through the mails asking for a donation for this or that purpose!"

Yes, it does happen, frequently. The missionaries on the frontier are multiplying. Holy Church is sending out to the firing-line new recruits, young men who can see an opportunity, and who are determined to battle for it. Things move rapidly nowadays, so much so that a neglected opportunity may soon become a positive obstacle. Upon carefully surveying their work, the first thing these missionaries do is to write to the general collecting agency a strong letter appealing for help. The reply is either a small donation that utterly falls short of the missionary's need, or a letter telling the missionary that the funds are not on hand, and that he must wait indefinitely. Yes, the collecting agencies will tell the missionary that they "cannot collect one-twentieth of the money needed." We have examples in mind, where missionaries waited, and they are still waiting. Their hair has turned gray. Their opportunities have disappeared, and their harvest, after long years, has not yet ripened. We have also missionaries who did not wait, but proceeded to fight the battle alone. They have sent

out their letter of appeal, and there were those of the clergy and laity who encouraged them by lending a helping hand. They have succeeded. Their harvests have ripened, and Heaven has already garnered a goodly portion of the crop. Is it fitting that against these a collecting society should direct an article of protest and condemnation? It is not surprising that "every now and then" many receive a letter from one or another of the missionaries who is in want.

"*Most of them are from religious sources.*" It so happens that Holy Mother Church has seen fit to establish certain societies which she calls the religious. These religious, by their training, their vows, and their mode of living, are eminently equipped to take over certain tasks or certain fields of labor in the Church. Among these is the mission field. Nearly all the missions have been assigned by Church authority to the religious. Now we know that the missions are not self-supporting. Need we wonder then that most of these appeals are from "religious sources"?

"*Suppose all the Priests and Sisters who are in want throughout the country could send out these begging letters to all Catholic people whose names and addresses they could obtain.*"

Why suppose a thing that is merely theoretical? One might as well worry oneself by supposing what would happen if every priest in the United States were to insist on going to some foreign country to labor. The worry, labors and difficulties of getting funds by letters of appeal is so great that very few priests will undertake the task. Many good priests and good missionaries declared that they would never attempt it, even though their needs were urgent and though results would more than justify the appeal. Moreover, why do we have bishops? It is for the bishop to decide what missions are so needy, or that the opportunities are such that an appeal to the public is warranted. It is unreasonable to suppose that any priest would send out a letter of appeal without his bishop's approval. And are we not right in supposing that the bishop knows more about the needs of his missions than does the head of some charity organization who has never even visited the mission in question? "And Sisters"—Is it right to use the name of our religious Sisters in this connexion? What more devoted and

loyal workers has the Church than they? Who will begrudge them the money a few of them collect and use to carry on a work which is necessary and which no one else is willing to undertake?

"Would it not be a scandal which the Church would have to suppress as quickly as possible?"

To this our answer is, Yes, it would be more than a scandal. They would realize then how great are the needs of the missions. We believe that our people would be urged to give more generously than ever, through the collecting organizations as well as in response to the individual call. Were all those in need to broadcast this information, the revelation would indeed be surprising. People would look at each other and repeat the exclamation that the missionary so often hears: "Is it possible that such conditions exist?" The truth of the matter is that the missions' needs are not properly advertised. The informing of the Catholic public as to the state of the missions is a task too great for the collecting agencies which we already have. The private appeal gives information directly and opens the eyes of the public to specific cases of need and to a particular opportunity of doing good. The people are willing to give when they know of definite cases that need help. It is natural to be generous in a particular case with which one comes into personal contact, while the bare mention of generalities falls flat. What would become of the flood sufferers in Louisiana these days if their distress were not published until six months or a year after the emergency, in some monthly magazine? Apply this rule to the missions, their needs, their opportunities. An appeal must be direct and specific in order to be effective.

"The —— Society does not help any individual priest who begs through the mails, not so much because the need advanced is not a worthy one, but simply because the work of the —— Society is helping those priests who are quietly and zealously doing their missionary work without being so bold as to appeal to the Catholic people."

If the —— Society chooses not to help an individual priest who begs through the mails, that is entirely its own affair. But on the other hand an individual appeal has a right not to be hampered by uncalled-for criticism. It must be remem-

bered here that they both have the proper authority. The individual priest who collects through the mails for his mission has the permission of the bishop, and the bishop has his authority from the Holy See. If the —— Society chooses to help those priests who are "quietly and zealously doing their work", well and good. More power to them! On the other hand it is uncalled-for to style as "bold" those priests who have found that their only alternative is to go ahead with their work by individual effort and individual appeal. There is a certain kind of boldness that is praiseworthy. St. Paul was bold when he stood in the streets of Athens and preached the Gospel to the populace. St. Francis of Assisi was an individual beggar. He went from house to house, begging help for God's poor. To-day we have our little Sisters of the Poor. Who would dare to call them bold? Some complain of them, but we should remember what their work means to the unfortunate children of Mother Church! It must be remembered that some priests are inclined to pursue their work in one way, and others are compelled to follow another path. Each usually succeeds, some by "doing their work quietly", while others must adopt "bolder" methods. "There are divers spirits", says Holy Writ.

"Our Catholic people are fast being educated into the knowledge that the individual priest who appeals for himself usually receives more than he needs for his actual wants, whereas the priest who does not avail himself of such methods receives no help whatsoever, except from properly organized and authorized institutions such as the —— —— —— Society."

The word "educate" is not here happily chosen. One may question too the statement that follows. Education means the training of the mind to truth. But who will agree that the individual priest who appeals for himself, usually receives more than he needs for his actual wants? The individual priest is not appealing for himself but for the cause for which he is laboring. Who will agree that these individual priests receive more than would supply their actual needs, unless we take the word "want" or "need" in the sense of the barest necessities of life? At our last meeting of missionaries here in South Dakota it was casually noticed that every one of them was wearing a suit of second-hand clothes, a second-hand over-

coat, and even second-hand shoes. While this is not an indication of "actual need", yet it is proof enough that these men do not "usually receive more than they need". And these are missionaries who depend entirely on their private appeal. The Church too in her work also knows the meaning of "opportunity," and even in her mission fields provides for more than actual needs. Even the missionary has a right to see his work develop. It is for the bishop to decide when a mission has passed the stage of want. It is then that the bishop will tell a missionary to stop sending out his letters of appeal, if he has not already done so. In this connexion, too, no one will claim that bishops and priests are not "educated". A neighboring Indian missionary has just sent me a letter in which he says: "I have just figured out the percentage of the Reverend Clergy on my benefactor list, and found that 25.5% of my benefactors are priests, and among those 15.5% are Bishops and Monsignors." It seems that many leaders in the Church still see the need of the private appeal.

About three years ago, the writer called at the office of the —— —— Society in a certain large city. He was questioned concerning his work. Objections were made to the effect that by sending out private appeals he was interfering with the work of the —— —— —— Society. But when conditions were explained, the atmosphere changed. Before leaving, the missionary placed the question squarely to the head of the society. "Monsignor, what would you do if you were out there in Dakota and had my job? Would you wait until your society had grown so much that it could build a school for your Indians? Would you grow old and go down into your grave and leave it to the next generation to build that school? Or would you get busy and try in your own way, by private appeals, to gather the money you had to have for your school?" The answer was: "Father, I guess I'd do just what you are doing."

COMMUNITY LIFE OF SECULAR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A year or two ago the REVIEW published a number of articles urging the formation of communities of the pastoral clergy after the manner of the Oratory of St. Philip Neri, St. Vincent

de Paul and others who brought together the secular priests for the more efficient service of outlying missions. The automobile and the telephone make, as the writer (I think, Fra Arminio) showed, this kind of pastoral service particularly adaptable to districts in the United States where new parishes are rapidly multiplying, and it safeguards priests from that loneliness and isolation which at times hamper effective ministry.

Father Leonhart, a neighbor of mine, who has five mission stations to attend, and myself with three outlying missions have talked over the plan of amalgamating our parish work by living in the same place. To keep our people from grumbling, if their pastor seemed to desert them, we arranged for some time past to stay alternately in one place and the other, and to attend the eight missions by having four Masses on Sundays and visiting the remaining missions during the week. The bishop had no objection, and with our two automobiles we managed to save time and expense, while the people got continuous service. When they understood our plan they seemed pleased, as was shown by a better attendance at the services and more interest in the management of the missions than they had ever before manifested.

At the same time we two priests enjoyed our companionship immensely, for we had a good deal of leisure. Then it occurred to us that if we could get another priest from the newly ordained group, we could do some building and develop the missions into independent parishes. Besides, three would make possible a game of pinochle when we should all be at home.

The bishop was agreeable, though he had wanted the young priest for assistant at the cathedral. We have only worked for a very short time, but the advantages are already so apparent that I resolved to write to the Editor of the REVIEW to have the same published for the benefit of our clerical brothers elsewhere.

We chose my parish house definitely for our residence, brought our books and furniture together, got another automobile, and are doing famously, especially in catechizing the young people and making the old folks stay in the country instead of joining their children when married in the city. We get good collections, have our little games at home, and are

making new friends everywhere—not a few of them professing that they had been baptized in the Catholic faith, a fact of which none of us or their neighbors had had any suspicion before.

Our community life is simply that of the Apostolic Union of secular priests. We rise at six, except the man who is on sick-calls for the night. Two Masses are regularly said in two churches at seven o'clock. The third Mass is later, and is said by the "night watch" on sick-calls, so as to answer for funerals, marriage ceremonies, and other celebrations which call for a later service. We can generally say our Office together, anticipating Matins and Lauds; and all in all we have a great time, with the hope of saving souls, our own included—which was a harder job when we were alone. When we get bigger I mean to write again. Meantime, brothers, try it.

WESTERNER.

SCHOOL COMMENCEMENT EXTRAVAGANCES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Commencement Exercises with which our Catholic schools of every grade terminate the academic year call our attention to the tendency toward extravagance which is to be observed now and then. Pastors like myself who are in close touch with the people know that many parents view with some concern the increasing cost of these exercises. On the one hand graduation is an outstanding and happy experience in the life of the young. Parents will go to the limit of sacrifice to make their children happy on such occasions. In addition there is a certain kind of social self-respect which leads parents to do their utmost to maintain their public standing and to declare it by generous expenditure of money. On the other hand there is a wide range of income among our families, the majority being compelled to calculate closely in keeping expenditures within reasonable limits. Costly Commencement dresses, flowers, photographs, engraved invitations are items that mount up in a rather discouraging way. Where there are many children in the family all of this becomes an object of much concern.

Behind this increasing and frequently ruthless range of expenditures there are many occasional demands in the form of

contributions, dues and the like in the course of the year which show an increasing cost of education in our Catholc schools. It is probable that a similar process is to be seen in our other schools. Is it too much to ask that steps be taken to standardize these expenditures and to hold them within reasonable limits? An editorial in one of our daily papers called attention to the problem recently and expressed the hope that something might be done in this direction. Perhaps a certain amount of courage is necessary to take the step. But such courage is an ordinary requirement in all social life. Could not the Catholic Educational Association take up the problem as one worthy of serious attention? Cannot pastors who have High Schools under their direction give some attention to the question at either clerical conferences or annual clerical retreats?

I am not informed as to any systematic steps that have been taken in this direction, nor can I find a single reference to this subject in the reports of the Catholic Educational Association. My inquiry is prompted by my personal knowledge of parents who have been worried because of the situation. If any of the readers of the ECCLESIASTICAL REVIEW have information as to suitable methods by which the problem has been dealt with, would it not serve a good purpose to send it to the REVIEW as a contribution toward the settlement of the problem? I feel certain that the REVIEW would gladly coöperate by publishing such communications.

PAROCHUS.

THE ROMAN DECREES RELATIVE TO DOUBTFUL BAPTISM IN MATRIMONIAL CASES "PRO PRAXI TRIBUNALIUM."

To the Editor, THE ECCLESIASTICAL REVIEW.

A little over a year ago a certain *Judex* of one of our ecclesiastical matrimonial courts submitted to the writer of these lines the following matrimonial case. The case had been decided adversely to the opinion of the judge, in the court of first instance, who, promptly taking an appeal to the ecclesiastical court of second instance, once more lost his case, the decision being the same as given in the court of first instance.

After the case had come to my notice, I had occasion to learn of another similar case, which by diocesan theologians

received the identical attention and the same decision as was given by the two ecclesiastical courts spoken of above.

A learned canonist in a personal letter to me has concurred in the opinion I here give, and so I shall not hesitate to make it known.

The Case. Peter, a baptized Presbyterian, married Bertha, a doubtfully baptized person, prior to the year 1918. Peter joined the army, changed his family name from Smith to Jones, posed as a Roman Catholic, and desiring to marry Titia, an unbaptized person, he approached a Catholic pastor, who, having obtained from his Ordinary the dispensation from the impediment "disparitas cultus", married Peter Jones to Titia.

The reason given for Peter Smith changing his name to Peter Jones, and for his posing as a Roman Catholic, was that Peter was contracting the union with Titia without having obtained a civil divorce from Bertha, and so was guilty of civil bigamy and liable to the penalty for this offence.

Titia lived but a short time with Peter, for she soon discovered that Peter had a living wife, Bertha. She applied to the civil courts for a divorce, which was promptly granted her. Titius, a good and prominent Catholic in a certain city, at this juncture of affairs wished to marry Titia. The fact that Titia had been married to Peter Jones was in the way. They promptly presented their difficulty to the ecclesiastical court of that city and received a decision in their favor, the court basing its decision on the famous Roman decrees, referred to above, "pro Praxi Tribunalium" i. e. "Matrimonium gaudet favore juris, quare in dubio de validitate baptismi unius partis, standum est pro valore matrimonii." With these Roman decrees before the court, Peter was proclaimed the real husband of Bertha, the union between Peter and Titia was proclaimed null and void, and Titia was given the liberty to marry Titius. This decision has been rendered since the new Code of Canon Law was promulgated.

The judge in question objected to this decision; the case was taken to the court of second instance, which court upheld the decision rendered in the court of first instance. Titius and Titia were thereupon married in the Church.

The famous Roman decrees of which there is question here, proclaim a marriage as valid when one of the parties is cer-

tainly baptized and there is a doubt about the baptism of the other. Father Slater had stated years ago concerning these Roman decrees that, "in these cases it is the better opinion that as the . . . rule [the Roman decrees] is only founded on a presumption, and this must yield to the truth, if afterward it is discovered for certain that one who was thought to be probably baptized was in fact never baptized, the marriage will be valid or not according as the other party was either baptized or doubtfully or certainly baptized."

According to Father Slater, then, the marriage between Peter and the doubtfully baptized Bertha, must be held valid, following the Roman decrees, until such time as the contrary is proved, namely, if it should ever be discovered that Bertha was certainly *not* baptized. If Bertha was certainly *not* baptized (if this should ever be known as a fact), the impediment "disparitas cultus" existing even among non-Catholics, by express legislation of the Holy See, would render the marriage between Peter and Bertha null and void prior to 1918, and consequently the marriage between Titia and Peter proclaimed invalid by the ecclesiastical court, would not be invalid but *valid*.

Gasparri and, if I be not mistaken, Lehmkuhl, were of the opinion at one time that the Roman decrees were not based upon any "presumption, that must yield to the truth, if the truth ever become known". However, Bucceroni in his *Casus Conscientiae* quotes five distinct questions and their answers, the questions having been proposed to various Roman Congregations. In the different replies of these Congregations it is stated definitely "pro foro externo". Hence the Roman rule or decrees relative to doubtful baptism in matrimony *do* rest on presumption; until the truth is known, they apply and are *pro foro externo only;* and these decrees are therefore nothing more nor less than the moralist's "standum est pro valore actus" until the contrary is proved.

Even though Gasparri and Lehmkuhl formerly held an opinion relative to this Roman rule "pro praxi tribunalium" different from Wernz, Slater and others, now, since the new Code is in vogue, there is no longer room for a difference of opinion. Canon 1014 and Canon 1070 of the new Code of Canon Law now embody the old Roman decrees. Both these

canons have the proviso "donec contrarium probetur". It is a little surprising, to say the least, that two or three diocesan courts should decide, since the new Code came into force, that Titia is free to marry Titius, when it is not certain whether or not Peter and Bertha were ever husband and wife. Peter and Bertha, on account of the doubtful baptism of Bertha, are, *in foro externo,* husband and wife, by the new Code, "donec contrarium probetur". To permit Titia to marry Titius would be equivalent to granting her permission to marry Titius, possibly only for a while, that is until the truth is known about Bertha's baptism. It stands to reason, therefore, that the validity, *in foro externo,* of Peter's marriage to Bertha cannot form a basis for the decision rendered by both ecclesiastical courts, nor can they in consequence proclaim Titia free to marry Titius. The two courts erred seriously in disregarding the impediment of *ligamen* contracted between Titia and Peter, an impediment of Divine origin, and permitting Titia to enter a doubtful union with Titius; for it is not lawful to expose the validity of marriage to nullity.

Another serious error made by the two courts in question is this. These two ecclesiastical courts seem to be of the opinion that an Ordinary can make use of faculties received from Rome in marriage cases, even when both contracting parties are non-Catholics. Ordinaries, whether under the old faculties granted to the Bishops of the United States by the Propagation of Faith, or under the present Quinquennalia, have no such privilege. One party to a marriage, if a dispensation be needed, *must* be Catholic. But neither Peter Jones nor Titia was a Catholic. The former only posed as one, and the latter was not even baptized.

Titia was certainly free to marry Titius, as there was no marriage at all between her and the bogus Catholic, Peter, who in fact was a Presbyterian, since the dispensation granted to these two non-Catholics was *not* valid. The courts in question should have freed Titia and allowed her to marry Titius because of this invalid dispensation, and not for any other reason.

EUGENE SPIESS, O.S.B.

Charleston, Arkansas.

PREACHING THE DIGNITY OF LABOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

The thought has occurred to me that from our Catholic pulpits might be heard more frequently sermons on Labor, the sanctity of work and the merit in store for those who day in and day out toil to support wife and children. Obedience to God might be stressed. The example of Jesus, Mary and Joseph, and of innumerable saints, and the history of work in the monastic orders, manual and holy, might well illustrate the theme.

One who, like the writer himself, has lived all his life among workingmen, and who has seen the boy or girl after school years leaving the house for the factory before seven o'clock every morning, with a lunch in a newspaper, making for a car, cannot but sympathize with their lot. Go through the workshop and see these "hands" at the machinery. The discipline is harder than in a monastery, the silence more severe. Visitors pass, but it is against the rules to notice them.

Factory girls of sixteen years of age often marry to escape this hard life. One sacrifices virtue for the sake of a prospective marriage, and after a while the man leaves her. She goes to confession, and the priest is perhaps harsh. The effect of his burning words may have been to turn her against the Church, and the agitator comes and finds her and thousands like her rich soil for his glib propaganda, as he scores the easy life of priests and the hard lot in the mill, with its endless slavery. Meantime, how rarely do the workers hear a word from the priest against the poison thus dripped into their hearts. Whilst the enemy is sowing bad seed, the preacher too often is silent about the age-old view of Mother Church on Labor, how she teaches that the workingman must not be defrauded of his just wages, for it is a sin against the Holy Ghost.

May I propose this topic in its multiplied spiritual phases for the Sunday before Labor Day (the first in September)? The immortal Encyclical of Leo XIII on the Condition of Labor will supply the preacher with sound doctrine on this subject. The topics are appealing: Pope Leo and Labor; Mother Church, the Mother of Workingmen; The Sanctity and Reward of Labor; Industry, the Mother of Virtues. There is

need of meeting the radicals and agitators who are winning away many of the working class from their old Catholic moorings.

H. BORGMANN, C.SS.R.

Buffalo, New York.

EMPLOYERS AND EMPLOYEES.

In view of the approach of Labor Day, and of the suggestion made in the foregoing communication, it is opportune to call attention to the Catholic Conference on Industrial Problems, which has just issued the report of its Fourth Annual Meeting held in Cleveland, 1-2 October, 1926.[1] The purpose of the Conference is to discuss and promote the study and understanding of industrial problems. The Cleveland meeting was held in commemoration of the thirty-fifth anniversary of Leo XIII's Encyclical on the Condition of Labor. A cablegram from Cardinal Gasparri, Secretary of State to H's Holiness, Pius XI, commends the purpose of the meeting and expresses the hope that through it "there will shine still more gloriously in the field of social relations the immortal principles of the Gospel." In other words it is hoped that the principles of justice and charity given to us in natural and supernatural law will be brought to bear with increasing effect upon industrial relations. Industry should be conducted under the discipline of natural and supernatural truth.

The general tendency in industry has been to construct an ethical code in relation to economic interests themselves. In early days labor was looked upon as a commodity whose value in the terms of wages was computed purely in relation to economic efficiency. One representative of the employers' point of view at the Industrial Conference describes without approval, the purely economic attitude as follows. "The only relation between the employer and his employees is contractual and in the economic sense the employer is not interested in the welfare of his employees except in so far as it affects their efficiency and, therefore, his cost." "Economically they merely constitute one of the factors combined to produce his product." As long as the employer "is not deliberately taking

[1] National Headquarters, 1312 Massachusetts Avenue, N.W., Washington, D. C.

advantage of the circumstances in which his men find themselves, he has then fulfilled his duty to them and they have no more claim on him in justice than upon you or me." Fortunately this point of view is yielding gradually to a more humane outlook due to a larger vision of life as a whole and to the human dignity of the laborer.

The Encyclical of Pope Leo XIII has done much to bring ethical and spiritual thinking into the industrial field. The larger moral obligations of the employer have been insisted on. The right of the laborer to a wage which makes possible some degree of frugal comfort has been set forth with new emphasis. Industry has found that a shorter work day, improved wages and better working conditions are consistent with economic progress itself. No one may underrate the difficulties that are created by our complex industrial organization and the delicate adjustments that are necessary. But increasing good will, an improved type of employer and greater public interest in social problems are removing many difficulties that had hitherto been considered insurmountable. The Catholic Conference on Industrial Problems is rendering a real service to progress in its constant insistence upon the teaching of Leo XIII and in attempting to bring together representatives of employers, laborers and the public for mutual conferences. The conflicting ethical codes developed by employers on the one hand and laborers on the other are coming into closer relations and bringing us nearer to a common understanding of the principles of social justice.

MORALITY OF HUMAN STERILIZATION.[1]

A recent decision of the Supreme Court of the United States sustaining a Virginia law for the compulsory sterlization of mental defectives has led the Rev. John A. Ryan, D.D., to prepare a brief discussion on this important question of human sterilization. The modern movement in favor of sterilization springs out of solicitude for social welfare without giving proper attention to natural rights. Dr. Ryan argues against "the shortsighted view of officials and other persons who are not interested in the wider and more far-reaching social and

[1] *Human Sterilization*, a pamphlet of 9 pages published by the Catholic Welfare Conference, Washington, D. C.

moral effects of sterilization. This is the sort of thing against which Catholics and all other persons who oppose this plausible but dangerous method must fight." While the Church has made no official pronouncement on the morality of human sterilization, the presumption is against it: first, because it is a mutilation of the human person; and secondly, because the less drastic method of segregation would attain the end at which sterilization aims and would avoid certain evil consequences of the latter method. The extremes to which sterilization might be carried are indicated in a brochure published by the American Eugenics Society in which it is proposed to sterilize all "socially inadequate persons". A socially inadequate person is defined as one who "fails chronically in comparison with normal persons to maintain himself or herself as a useful member of the organized social life of the state".

Some Catholic writers hold that sterilization of mental defectives is justified when the number of them and their degenerate and diseased offspring is so great as to create present or certainly imminent danger to the common welfare and no other means of protection is feasible. Without challenging the principle involved here Dr. Ryan argues that in present conditions segregation is adequate and the facts in the case do not overturn the presumption against the method. Throughout all discussions by Catholic authorities we find fundamental respect for the natural law and the sanctity of personality as a restraint upon social action. At the same time those who argue freely in favor of sterilization underrate the sanction of personal rights and base their principles merely upon consideration of social welfare as they understand the term.

OBSERVANCE OF ABSTINENCE.

Qu. The vigil of Pentecost prescribes abstinence and fast. So does the eve of the Assumption B. V. M., of All Saints', and of Christmas. Is it permissible on these vigils to eat food cooked in lard or meat juice, or is this privilege allowed only for the Lenten abstinence, as the pastoral Indult for Lent allows it?

Resp. The Canon Law for the universal Church (Can. 1250) states, "Lex abstinentiae vetat carne jureque ex carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis

etiam ex adipe animalium." This applies alike to all seasons and fasts of the year.

ANNIVERSARY MASS OF DEFUNCT ORDINARY.

Qu. We have every year an anniversary solemn requiem for the late Ordinary of the diocese. Must this Mass be celebrated in the cathedral or may the vicar general, in the absence of the bishop, have the function in his own church?

Resp. The anniversary Mass for the last deceased Ordinary must, according to the *Caeremoniale Episcoporum* (II, 36), be celebrated in the cathedral and by the bishop who is the Ordinary of the diocese at the time, if he is able to do so. Inability would of course allow him to secure a substitute for the function.

"THE KING OF KINGS".

To the Editor, THE ECCLESIASTICAL REVIEW.

A number of priests whose concurrent judgment has authority have seen and commended highly the new moving picture which portrays the last years of the life of Christ. It was shown for the first time in New York City in April. The priests referred to find that the picture has been prepared in a spirit of profound reverence and with every evidence of effective effort to satisfy the demands of historical truth and the spiritual feelings of all who love Christ and find their peace in loyal worship of Him.

Sometimes we feel hesitation at any attempt to portray the character of Christ. This reservation springs out of the spirit of worship and the feeling of helplessness when man attempts to portray the divine life of our Lord. But the picture in question called "The King of Kings" approaches as near to a satisfactory result as one may hope for.

After seeing the picture one of the priests referred to was so deeply moved that he made inquiries as to the circumstances in which it was produced. He learned that no effort had been spared to make the picture anticipate every reasonable demand that could be made in the interests of humble devotion and inspiring representation. The dramatic requirements of the work made necessary some contrasts and minor rearrangement

of chronology, none of which in any way interferes with the larger interests of historical truth thus represented.

The picture may be recommended, therefore, as calculated to promote the spiritual interests of life and the honor of our Divine Lord. The evidences of deep emotion and fervent appreciation that were seen by one of the priests in question gave proof of the heart-searching quality of the representation as a whole. The picture may be witnessed without hesitation as one that promises enduring spiritual profit.

EDIFICATUS.

"PROPHETS" IN THE BIBLE.

(*Communicated*)

In looking through the new edition of the admirable English version of the *Epistles of St. Paul to the Churches* (Vol. III), I am somewhat disappointed by the absence of any reference, in the chapter dealing with the "Ministry of the Apostolic Church", to the Old Testament interpretation of the function of Prophets. St. Paul as an eminent student of the Hebrew traditions must have had that interpretation in mind when he used the term in speaking or writing of the apostolic ministry. The writer in Appendix II states that "the prophets could not as such have formed a section of the *official ministry*" (italics mine), because "prophecy was confined to no one class of the ministry" (page 236).

That the Hebrew term translated "prophet" and "prophesying" was understood as equivalent to "leader" or "leading" in the devotional and religiously instructing functions of the Jewish worship is quite evident from its use in the Old Law as early as the time of King Saul, who, by reason of his special call as the "anointed" of God, assumed on various occasions the official function of prophet in this sense, sometimes overstepping the divine injunction by offering priestly sacrifice. On occasions Saul is said to have "prophesied with the rest before Samuel" (I Kings 19:20-24).

In these circumstances the word "prophet" in the mouth of a Jew, especially among the dispersed exiles and the gentiles to whom (whatever the actual etymology) the sound itself suggested one who speaks authoritatively (*pro-phemi*) before

or for others, meant preacher or authorized catechetical instructor of the inspired doctrine. As such the function was equivalent to that of an authorized *preacher of the word of God,* either by reason of his consecrated rank (as in the case of a king like Saul, or of a priest), or by distinct charisma (as in the case of Paul himself), or by special selection in the hierarchical order. The "prophet" might be a priest or bishop, or a layman, but his office in the Church was to teach and interpret the word of God authoritatively. The importance of such a function in the early Church is readily understood when we remember the character of the Apostolic mission which sets apart priests and bishops to "preach the Gospel". This accords with the remarkable statement of the commentary on St. Paul known under the name *Ambrosiaster* which St. Augustine quotes as the work of Hilary, namely that "the *interpreters of Sacred Scripture are called prophets*".

In this sense we get an "order of preachers" who, whilst they may be priests, have the particular sacred duty of evangelists or exponents of the inspired word of God. From this we readily divine the terms of the hierarchical order mentioned by Tertullian (*De Corona,* IX, 2), who places these three, Apostles, Evangelists and Bishops,[1] in the Church of the New Law as the outcome of the historical succession of patriarchs, prophets, levites, priests, and archons, in the process of revealed teaching. The evangelists (prophets) were men endowed with the gift of knowledge (*De Praescript.,* XIV). Here too we find the explanation of prophetesses, such as the daughters of Philip, who as deaconesses became authorized teachers and interpreters of the inspired Scriptures, proving the fulfilment of the Messianic prophecies in the Church of Christ.

H. J. H.

A BETTER CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

When I had read in the June number of the REVIEW the article by the Rev. John R. MacDonald, "A Better Catechism", I was so much pleased that I wished to thank you and the

[1] The distinction between bishops and priests was apparently less definite in Apostolic times.

writer for that paper. May the suggestions be acted upon in the better Catechism! In the meantime they can be used at once both in the teaching of any Catechism to the children, and in a very practical course of instructions or sermons to the people, taking the precise topics and points and manner of treatment as given in the article.

J. B. K.

ANNIVERSARY COMMEMORATION OF PRIESTLY ORDINATION.

Qu. May a priest celebrate an anniversary Mass of his ordination to the priesthood outside the days on which the Ordo allows votive Masses?

Resp. The *Oratio pro seipso Sacerdote* may be added to the orations prescribed by the Rubrics of the Mass, on any day of the year on which the anniversary of his ordination recurs, excepting on the Vigil of Christmas and of Pentecost, Palm Sunday, and on double feasts of the first class. In these latter cases, however, the privilege of commemorating the anniversary of ordination may be transferred to the first free day in the Ordo not of the rank *Duplex I classis.* It is not of course to be added in Masses of Requiem.

The oration *pro seipso Sacerdote* is found among the *Orationes diversae* (20) at the end of the Missal.

PROPER CONCLUSION OF HYMNS IN THE OFFICE B. V. M.

Qu. We are five priests here in the house, and our rector usually invites us, when all are at home, to recite the canonical office together in the sanctuary. Last year we had a disagreement about the proper conclusion of the hymns during the octave of the Blessed Virgin's feasts. Some of us maintain that the verselet "Jesu tibi sit gloria qui natus es de Virgine" should be repeated for all the hymns of the same meter during the entire octave; one of the brethren holds that this conclusion is to be used only when the Office is of the Blessed Virgin or when a commemoration of the same is made, but not otherwise, as for instance in the Little Hours on the feast of St. Joachim when the Office is *de Commune Con. non Pon.* and no commemoration is made of the feast of the Assumption, which has an octave. Tit. VIII in the *Additiones et Variationes in Rubricis* doesn't seem quite clear on this point.

Does *V. C.* in the Ordo of this year on 18 August mean that we cannot say a private requiem Mass on that day?

Resp. The *Monita* usually placed in the Appendix to the Ordo for the recitation of Breviary and Mass solve the doubt by stating (Tit. IX, Hymnorum propria conclusio):

"Doxologia *Jesu tibi sit gloria,* etc. dicitur in omnibus hymnis ejusdem metri qui non habent propriam conclusionem —in festis B. M. V. (excepto utroque festo Septem Dolorum B. M. V.) et infra Octavas, *etiam si nulla fit commemoratio Octavae in Officio.*

V. C. in the Eastern Ordo for 1927 (18 August) is evidently a printer's error and should read *V. R.,* allowing private requiem Masses on that day.

Criticisms and Notes

THE NEW TESTAMENT. Vol. III: St. Paul's Epistles to the Churches. Second edition, revised. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1927. Pp. 258.

The erudite, succinct and practical presentation of the English version of the Sacred Scriptures translated anew from the original Greek and Hebrew texts, which the English Jesuits under the leadership of the Rev. Cuthbert Lattey, S.J., began some years ago, is of great value alike to the clerical student, the preacher and the exponent of religious truth among our teachers. The chief editor is assisted by Archbishop Goodier, S.J., and Fathers Joseph Rickaby, S.J., and A. Kegan, S.J. Their newly edited volume of the Epistles of St. Paul to the Thessalonians (I and II), Corinthians (I and II), Galatians, Romans, Ephesians, Colossians, Philemon, and the Philippians, confirms the favorable judgment of critics about the earlier edition by the added attention to details under controversy, as shown in the Appendices and in the Notes correcting the Vulgate Latin and its translations in English.

The chief value, however, of this publication lies in the Introduction to each Epistle, on the one hand; and in the admirably clear and analytical division of the text. These inspired epistles thus become a fresh aid to the reader and the preacher. They are in part interpretations of the four evangels, and lead to the proper understanding of the principle doctrines set forth in the Gospels, and of the spirit that pervades the fundamental teachings of the Church founded by Christ and built up by the Apostles Peter and Paul.

It is a particular advantage in this connexion to have, from the exponents of these Epistles to the Churches, also the (Westminster) Version of St. Mark's Gospel. The latter bridges over the teaching of St. Peter to John Mark, as does that of St. Paul to St. Luke. The remaining Epistles, together with the Apocalypse, have already appeared in the Westminster Version, showing the same careful, critical treatment as is here found. Our purpose is not, however, so much to point out the critical superiority of the new Westminster Version, but to indicate to the clerical reader of the REVIEW the practical value of reading the Bible in such an edition of the New Testament as is here offered. If we wish to hold Catholics to their faith in these days of multiplied Mass-service and limited preaching we must take advantage of the propaganda of Bible study amid the desultory reading to which the modern spirit of the press and liter-

ary pursuits invites. Here are inexpensive, beautifully printed issues of the New Testament, which may be placed in the hands of all classes of readers to urge appreciation of the pastoral doctrine, together with a reliable explanation of the same, on which the Catholic religion has built up its liturgy, its sacramental and hierarchical system as we find it in our churches to this day.

Evidently the work undertaken with the coöperation of distinguished Scripture scholars in England, Ireland and America, needs greater encouragement on the part of our clergy than it has actually thus far received. Only Volumes III and IV, of which the former has but now reached its second edition, containing the Epistles and the Apocalypse; also St. Mark's Gospel; have thus far been published. With increased practical zeal on the part of priests and students in the United States we should have at once the remaining Gospels, and the Acts of the Apostles. This would show a just appreciation of the Westminster Version in the work still to be done for the translation of the Old Testament.

H. J. H.

A HARMONIZED VERSION OF THE FOUR GOSPELS. By the Rev. A. E. Breen, Ph.D., D.D. Vol. I. Third revised edition. Published for the author by the Keystone Printing Service, Milwaukee. 1927. Pp. 621.

Any worth-while contribution to the study of Sacred Scripture will be welcome at a time when this science, in spite of the repeated urgent appeals of Leo XIII, Pius X, Benedict XV and Pius XI to Catholic students, is receiving inadequate attention. The present volume of Dr. Breen, it is hoped, will help to revive the Scriptural interest among Catholics. The title is rather misleading. The book contains, besides the "exposition" of the texts, practical observations and exhortations, frequently in an emotional style. Although the reader is constantly referred to the Greek original (given in transcription), and even to minute textual variants, the work may be more accurately described as "Practical Bible Talks, based on a Synopsis of the Four Gospels". In the practical applications the priest on the mission will find very interesting points for his sermons. Although the archeological, historical and geographical *excursus* are rather long, they make the work attractive.

The treatment is at times verbose, repeating the same thing over and over again. The author's acquaintance with Biblical literature is practically identical with that which he displayed in the first edition of 1899, although meanwhile writers of great authority have advanced the knowledge of the New Testament considerably.

Opinions deviating from the author's own view are almost always waived aside, even if represened by a number of Fathers. The author has a habit of establishing first the dogmatic basis in order to regulate the interpretation accordingly, instead of showing that the dogmatic decision is based on the word of God. The mode of expression sometimes lacks the proper scientific tact, as, for example, on page 71, "(Mary) not being an Amazon", or on page 56, "The angels are not christened in heaven". The biological information given is superfluous for interpretation; for instance, on page 88: "In the seventeenth week of gestation feeble foetal movements begin to be felt by the mother." That Dr. A. B. Arnold (*New York Medical Journal*, 19 February, 1886) "in an experience of one thousand cases met with only one instance of circumcisional hemorrhage" (page 104), or that circumcision "in modern times is usually performed by a surgeon at the child's home or in a hospital" (*ibid.*), is irrelevant.

Throughout the volume matters of minor importance are dwelt on, while questions of great importance are not mentioned. In Matt. 1:16, for instance, the famous text of the *Cod. Syrus Sinaiticus* ("Joseph begot Jesus"), seemingly against the Virgin Birth of our Lord, is disregarded. In the difficult Logos-question in the chapter of St. John the reader will find nothing about the contemporary Logos-speculation (as brought out by Krebs); he will hear nothing about the origin of the terms "light" and "darkness", etc. Sometimes there is a departure from argument, as for example, on page 89: "We believe fully that John was at that moment cleansed from original sin . . . [referring to the 'leaping of John'] . . . It was emblematic of the joy of the world at the conception of its Redeemer"; or on page 90: "If Catholics err in this prayer, they err with the Angel Gabriel and the Holy Ghost". On page 106 the private letter of Maspero is superfluous.

Information about the authenticity of the "Magnificat", or about the historicity of the census of Quirinus, or about the reason of the omissions in the Genealogy of Matthew would be helpful. That "lacunae may happen" (page 184) is not an explanation. If the author says (page 185), "Usually the omission of a member . . . imports no error", we may infer that he admits that sometimes it may import an error. That St. Matthew's scheme of "fourteens" in the Genealogy had no other reason than "to aid the memory and please Jewish taste" (page 202) should be proved. To-day it is absolutely certain that it had a deeper reason. It would have been well had the author brought his work up to date.

POUR SAUVER LES AMES. Indications Pastorales à l'usage des Seminaires et du Clergé. (Deuxième Edition.) J. Blouet, Superieur du Grand Seminaire de Coutances. Librairie-Editions A. Giraudon, 56 rue N.D. des Champs, Paris. 1927. Pp. 510.

The author of this work has undertaken to bring together within its 510 pages a fairly complete review of all of the details of priestly work in the ministry and to explain them as related aspects of the supreme mission of the priest in awakening souls. He bases his vision of the ministry on the words of our Lord. " Euntes docete omnes gentes, baptizantes eos et docentes eos servare omnia quaecumque mandavi vobis ".

He then takes up the details of personal sanctification, the duties of the priest in relation to members of his parish, his wider social relations to parishioners and to the community. He discusses the details of preaching, of the administration of the Sacraments, of the instruction of children, of parish organization and administration and of personal and social behavior as these are related to the ideals of priestly service. The interpretation of personal life and of priestly ideals is offered in language that makes immediate appeal to the reader. The practical suggestions made are very close to everyday experience. The work is written with commendable human sympathy, an agreeable touch of humor and a directness that never offends. The personal and professional faults that appear from time to time among priests are described with a gentleness that does not sacrifice accuracy and with an appeal that will help a reader to find himself when he is described.

The priest who is an unconscious egoist finds himself described true to life. The pastor who complains that his people are indifferent is invited to examine his own methods and mistakes as these may bear upon his problem. The priest who confines his activity to a narrow technical interpretation of his duties finds a picture of the wider claims of society upon him that will either awaken a more generous zeal or leave him with a bad conscience. The preacher whose sermons represent neither alert love of souls nor painstaking care in preparation will find himself carefully described but he will discover also kindly directions that point the way to more thorough understanding of his exalted privilege as the missionary of Christ to souls.

Without a doubt pastors at times develop a habit of preaching and thinking in the terms of a formula and of dealing with souls from the standpoint of average impressions. When this habit is established it prevents one from giving helpful direction when it is sought.

Our author warns against this and insists upon the necessity of dealing with the individual soul in the light of its particular needs, circumstances and capacity. It is extremely difficult to free ourselves from impressions and to deal with human beings in the light of adequate knowledge of them one by one as we meet them. On this account the reader is advised to cultivate the habit of observation and interpretation. There are those, says the author, who might live one hundred years among men without learning how to know them. He remarks, "I knew a good dean who felt that it was necessary for a pastor to visit his parishioners. He believed that he had done his duty when he rushed from house to house like the wind hurling a rapid good morning at the inmates, asking how things were going and departing before he had time to hear the answer."

The author's interpretation of the wider duties of a pastor includes an admirable interpretation of recent development in social work and the spiritual significance of preventive work through foresight, organized effort, and legislation. He says for instance that the prevention of industrial accidents is a worthy expression of Christian charity; that the prevention of diseases on a large scale is a work of mercy: "There have been nevertheless priests who for many years have multiplied their gifts and their visits to unhappy families dwelling in unsanitary homes and have never dreamed that it would have been a first work of charity to help to destroy such centers of tubercular infection." It is difficult to speak of this work in any terms of restrained praise. It is admirable in scope, in its range of practical suggestions, and in its interpretation of priestly love of souls as these are found in the circumstances of daily life. It is a first-rate contribution to pastoral theology which will long maintain a position of singular distinction. While the work is written for the French clergy and in relation to conditions in France, there is surprisingly little in it that is not of value to American priests.

UNIVERSAL KNOWLEDGE. Edited by Edward A. Pace, Condé B. Pallen, Thomas J. Shahan, James J. Walsh, John J. Wynne, assisted by numerous collaborators. Vol. I. New York. The Universal Knowledge Foundation, Inc., 1927. Col. 1694 (pp. 847).

Twenty years have passed since the first volume of the *Catholic Encyclopedia* was published and thirteen since the work was completed. The service which it has rendered by setting forth the doctrince and history of the Catholic Church is too well known to call for restatement or comment. That it was needed many Catholics felt

long before it was undertaken. How great the need was a larger number realize now that they can turn to it for information on any subject which offers a religious aspect. The *Encyclopedia* has become indispensable.

One of the features has often been noted: it adhered to the original plan adopted by its editors. While this limited the range of subjects, it allowed ample space for each, with the result that many of the articles are extended treatises or monographs such as the student of theology, philosophy or history finds to his purpose. On the other hand, this plan necessitated the omission of titles which are conspicuous in general encyclopedias—the so-called secular subjects. For though it is difficult to point out any really human interest in which the Church has no concern, it is also true that the religious import of things and events varies from what is essential to that which is remote and inconsiderable.

Practical demands, however, require that an encyclopedic work shall sweep through the whole "cycle" of knowledge. In spite of increasing specialization—in books as in everything else—most people prefer to get information on any and every subject from one and the same source, if such be available. Hence, very probably, readers of the *Catholic Encyclopedia* have often been surprised at discovering that it did not contain an article or even a paragraph on what happened to interest them at a given moment.

Universal Knowledge is designed to meet such requirements. As stated in the preface: "while it is not a series of monographs or exhaustive treatises, it furnishes on every important subject such information as may be called for by reasonable inquiry". And, as the sub-title indicates, it is "a dictionary and encyclopedia of arts and science, history and biography, law, literature, religions, nations, races, customs and institutions". This surely is comprehensive. As all the more important titles which are treated in the *Catholic Encyclopedia* are to be retained in the new work and as this is to be completed in twelve volumes, condensation is an obvious necessity. Since, moreover, *Universal Knowledge* is intended for use by the general reader rather than the specialist, technical terms have to be replaced or explained by others more familiar.

Happily, the editors bring to their task a varied experience. The personnel of the Board is unchanged, with one notable exception: the vacancy caused by the death of Dr. Charles G. Herbermann has been filled by the appointment of Dr. James J. Walsh, who has contributed so largely to the humanizing of knowledge in different fields.

This initial volume promises well. In the partial list of writers, seventeen nationalities are represented. Among the longer articles

one notes at a glance: Agriculture, Aqueducts, Acoustics, Advertising, Ants, Architecture, Artillery, Automobiles and Aviation, all of which supply up-to-date information. The titles are easily picked out from the text and this, with its light-faced type, presents a page that is pleasing to the eye and quite legible. Interspersed are ninety illustrations and fourteen maps. The latter, prepared expressly for *Universal Knowledge*, have a special interest as indicating recent changes in territorial boundaries and control.

A noteworthy innovation is the numbering of columns instead of pages. This should simplify the general index to be given at the close of the work and enable the reader to locate any topic easily and quickly.

Added to this volume is a list of founders, patrons and members. The number of these attests the confidence inspired by the *Catholic Encyclopedia* and the interest aroused by the announcement of the Universal Knowledge Foundation. A significant feature of the list is the large proportion of educational institutions included among the members. The list, no doubt, will grow as successive volumes appear. To teachers and students alike, *Universal Knowledge* offers a wealth of information which should be not merely a supplement to class instruction but an essential element in the daily work of school and college. It is much to be desired that even young pupils should acquire the habit of going to books other than their prescribed texts and gaining by their own effort additional knowledge. With a reliable work of reference to guide them, they will be led into wider fields of inquiry and develop a love of reading which is, or should be, a mark of the educated man and woman. The achievement of this aim, apart from more obvious utilities, would make *Universal Knowledge* a worthwhile undertaking and entitle it to success.

TWELFTH NATIONAL CONFERENCE OF CATHOLIC CHARITIES. 1926, published by the Executive Committee of the National Conference of Catholic Charities. Catholic University, Washington.

This volume of 474 pages contains the official account of the Buffalo meeting of the National Conference of Catholic Charities in September, 1926. The representative character of the meeting is shown by the Index of Names which includes officers of the Conference and those who took active share in its deliberations. We find there 1 archbishop, 3 bishops, 44 priests and brothers including representatives of different religious communities, 14 Sisters, 88 laymen including physicians, attorneys, public officials, 104 laywomen. The

deliberations of the meeting were conducted in four general sessions; in two meetings of each of the following committees, Families, Children, Delinquency, Social and Civic Activities, Women's Activities, Health; in special meetings of Diocesan Directors of Catholic Charities, Big Sisters, Big Brothers, teachers, Education for Social Work, Boy Welfare Activities and Mental Hygiene. The Report of the Proceedings of the Seventh Annual Meeting of the Conference of Religious held at the same time occupies 54 pages.

The National Conference of Catholic Charities was organized at the Catholic University in February, 1910. In September of that year it held its first biennial meeting. Five sessions were held in Washington between 1910 and 1920. Since the latter date the Conference has met annually. Sessions have been held in Washington, Philadelphia, Des Moines, Milwaukee, Buffalo. The meeting of 1927 will be held in September in Los Angeles. The twelve volumes of the Reports of these meetings constitute the basis of our literature in Catholic Charities in the United States. The National Conference began the publication of the Catholic Charities Review in 1917. Its ten volumes constitute a second important division of our literature. The Catholic Charities Review succeeded the Saint Vincent de Paul Quarterly which had gone through twenty-one volumes. The Society of Saint Vincent de Paul retains one section of the Review as its official organ.

The National Conference of Cathloic Charities has no social program as such. The views expressed at its meetings are personal opinions with only such authority as speakers command. The primary aim of the Conference is to bring together representatives of Catholic thought and action in the field of charity, to overcome local and institutional provincialism, to foster the spirit of toleration, to promote critical self-examination and a humility of mind that will dispose the least progressive friends of the poor to learn from those who are wiser.

Throughout the 17 years that the Conference has been in existence it has maintained an enviable reputation for frankness in discussion, toleration and courtesy in disagreement and unyielding defense of the primacy of the spiritual motive in the service of the poor. The vast majority of its leaders have shown prompt readiness to study with faithful care new points of view in social service and to incorporate into aims and methods the best that is to be found in the general progress of Social Work as a whole. All of the Reports of the National Conference may be recommended as adequately representative of Catholic principle, sympathy and method in the service of the poor. The Report of the Buffalo meeting which gives occasion to this review is an admirable piece of book-making. The volume

is convenient to handle and it is well printed on good paper. It gives us an excellent account of the ways in which Psychology, medicine, Psychiatry, industrial research, Sociology and health care improve our insight into the staggering facts of poverty and widen our views of service. It shows us the tendency toward specialization and perhaps disintegration to be found in Social Work as a whole. It shows us also the way in which Catholic effort maintains the unity of service in obedience to its supreme spiritual quality and it indicates as well our efforts to hold the best in motive in close association with the best in method as we carry the message of love of God to the poor. The Index of the volume before us might have been made more thorough. A comparison of the body of the Report with it shows some omissions that one would hardly expect. If a reader misses in the Index a topic in which he is interested he would do well to look through the Table of Contents where he might find it.

NATIONAL CATHOLIC CONGRESS, Manchester, 1926. Official Report. Published by the Salford Diocesan Branch of the Catholic Truth Society, 7 Brazennose St., Manchester. Price Two shillings and six pence.

This is the official report of the Eighth National Congress of the Catholics of England. Previous Congresses were held at Leeds in 1910; Newcastle-on-Tyne, 1911; Norwich, 1912; Plymouth, 1913; Cardiff, 1914; Liverpool, 1920 and Birmingham, 1923. Twenty-six National Catholic Societies were represented at the sectional meetings. The fields of activity represented relate to Apologetics; Work for Boys, Girls, Men and Women; Education; International Relations; Domestic and Foreign Missions; Medical Problems in National and Missionary Fields; Moral, Social and Spiritual Problems as they affect Catholic Life; Charity. The Congress is consultative. It is not legislative. Only national organizations take part in the Congress. Local and even diocesan organizations are excluded. The participating societies make their own programs for sectional meetings. The right of any organization to be represented when doubt arises is determined by the hierarchy. His Eminence, Cardinal Bourne is President. The next session of the Congress will take place at Westminster in 1929, the Centennial of Catholic Emancipation.

In the presidential address His Eminence maintained the right of a parent to choose the school in which his children are to be educated, defended the right of private initiative in education and advocated that provision be made for the cost of education in the case of children whose parents cannot meet that cost themselves. To accom-

plish this last named purpose he advocated the creation of scholarships tenable at any recognized elementary school in a given area. The value of the scholarship should be based upon the cost of elementary education in such an area and the parents should be free to choose any school in the use of this scholarship, within that area. The right of the public authorities to inspect schools and to maintain a prescribed standard of elementary teaching was not called in question except in this that the teaching of religion should not be subject to such inspection. His Eminence spoke strongly in favor of the League of Nations as "An honest attempt and the only attempt yet made to carry out the injunctions of the Apostolic See".

Many speakers made strong pleas for domestic and foreign missions, for active participation by Catholic men and women in international and national public life, for the maintenance of the home, the religious training of children, improvement of education, the development of boy-scout troups.

An exhibit of Catholic periodicals in English was set up at the Congress. The United States was represented by 156, Canada by 17, Australia by 13, England by 176, Ireland by 20 and Scotland by 56. 450 publications were listed. An index would have added greatly to the value of the Report.

THE CATHOLIC CHURCH AND HER CRITICS. Edited by the Rev. Albert Power, S.J., M.A. Rector of Corpus Christi College, Werribee. Foreword by the Most Reverend Daniel Mannix, D.D. Archbishop of Melbourne, Advocate Press, Melbourne.

SIX WORLD PROBLEMS. The Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Melbourne. Frederick Pustet Co., New York.

The first of these volumes contains thirteen essays by different authors whose purpose it is to explain fundamental questions of Catholic belief and practice. The writers address themselves to the inquiring mind outside the Church, although there is scarcely a line that is not of direct and practical value to Catholics. The reader's attention is won by directness of treatment, a tone of courtesy and practical insight into the foundations of Catholic philosophy. The questions discussed are fundamental. Hence the treatment of them makes universal appeal.

The author in his second work gives us the text of six lectures delivered in St. Patrick's Cathedral in Melbourne in a series on Catholic Evidences. The subjects treated are: The Riddle of Life; The Flame of Passion; The Tyranny of Pain, The Despair of Un-

belief; The Tangle of Marriage; the Mystery of Death. The author takes his problems out of ordinary human experiences and treats them in the light of Catholic interpretation.

COMFORT FOR THE SICK. Clara M. Tiry. Herder Book Co., St. Louis Mo. Pp. 387.

One rarely meets a volume that will be read with greater sympathy and profit than this one. It offers a spiritual interpretation of the mysteries of human suffering made by one who has known many years of pain. The author effaces herself and yet the reader will recognize throughout the work a note of authenticity that derives from pain bravely endured in quiet submission to the will of God. Inspiring suggestions are made to those who suffer, showing how their own lives may be enriched and how they may contribute to the spiritual welfare of the world by patience, prayer and service.

The author founded last year the Apostolate of Suffering with the cordial approval of the Most Rev. Archbishop Messmer of Milwaukee. Membership is "open to the sick, infirm, crippled and defective; to invalids and incurables; to those who are temporarily ill, even to those who although able to work are afflicted with some disease, ailment or infirmity which causes pain and suffering". "Members are to offer their sufferings for the following intentions: the conversion of sinners; the salvation of the dying; the poor souls in purgatory; vocations to the priesthood and the religious life; the success of missionary work; the sanctification of priests; and in reparation for sins against the Blessed Sacrament."

While this volume is intended primarily for sufferers, others will find in it spiritual refreshment of the highest value. One can scarcely deal with patience, courage, a conquering strength of will and a completely spiritualized outlook upon life without profit for one's soul.

Many prayers adapted to the circumstances of sufferers are contained in an Appendix to the volume. The Introduction is written by Archbishop Messmer.

DECLINING LIBERTY AND OTHER PAPERS. John A. Ryan, D.D., LL.D., Professor of Moral Theology and Industrial Ethics, Catholic University of America. The Macmillan Company, New York. 1927. Pp. 350.

All of the papers in this volume with the exception of one have already appeared in print. While they touch a wide range of actual problems in our national and spiritual life a certain unity gives them a coherence which more than justifies their republication as a volume.

Eight of the chapters deal with different aspects of Liberty, three with Industrial Ethics, and two with State Supervision of Industry. The others deal with questions that are of immediate interest.

There is probably no other leader in American Catholic life who combines courage, learning, and experience in greater degree. Close reasoning, willingness to state views and account for them on controverted questions, and forceful interpretation of Catholic social philosophy are found in everything that Dr. Ryan writes. His firm hold of fundamentals of Catholic principles gives a substance to his writings which is in striking contrast with the short outlooks and confusing thought with which modern life is so familiar. Even those who disagree with his views cannot fail to profit by the clearness of his reasoning and the consistency with which he carries himself through the confusion of the problems of modern life. One will hardly find anywhere more impressive reasoning and observation than that found in Chapter II of *Declining Liberty* on "The Moral Aspects of National Prohibition." The volume may be recommended cordially for its value as a fundamental discussion of many acute problems in social life in the light of Catholic thought.

Literary Chat

A volume of one hundred and sixty-two pages by the Rev. Louis J. Meyer (*Anno Santo,* Peter Reilly Company, Philadelphia) tells in a pleasant way the story of the Pilgrimage to Rome of five hundred Philadelphians in 1925. The account appeared originally in a local parish calendar. The demand for it was so great that the author was led to put it in permanent form. A second volume is promised if demand should warrant it.

The Catholic Truth Society of London continues its admirable work in the service of Catholic literature. Six of its pamphlets have been received recently. Three contain a number of very short stories. *Wilf,* by T. Mark; *Hot Pies and Other Stories,* by Janet L. Gordon; *The Flower of Faith,* by Clara Mulholland. A very good and objective discussion of a difficult problem is found in *Birth Control, Its Medical and Ethical Aspects,* by a doctor and a priest. A bibliography containing twenty references adds greatly to its value. A second edition of Father Herbert Thurston's article in the *Dublin Review* of October, 1921, revised and expanded, is given to us under the title *Catholics and Divorce.*

The Enthronement of the Sacred Heart of Jesus in the Home (author not indicated) tells us the story of Father Matheo Crawley-Boevey, SS. CC., who is the founder of the work. It began with his miraculous cure at Paray-le-Monial in 1907. The Enthronement is effected by the solemn installation of the image of the Sacred Heart in a conspicuous place in the home. The burning of a lamp before it at certain times is suggested and the practice of family night prayers with the renewal of the Act of Consecration is strongly recommended.

The work has the formal approval of Pius X, Benedict XV and Pius XI. The national center of the work is at the convent of the Sacred Hearts, Weymouth, Dorset, England. While

the work appears to have been confined largely to England, it makes universal appeal by its reverent support of the traditions of family piety and by bringing the thought of the Kingship of Christ into the intimate details of daily life.

We have in the *Petit Traité Pratique des Indulgences* by Paul Feron-Vrau (Maison de la Bonne Presse, 5 Rue Bayard, Paris) an admirable summary of the doctrine and practice of indulgences. All of the conditions are described clearly at every point where indulgences touch and enrich Catholic piety. On account of the variety and extent of indulgences a manual of this kind is of great practical service. The author recommends the practice now found widely of renewing every day the intention of gaining all indulgences attached to every form of personal piety. An Appendix gives a list of plenary indulgences that may be received on any day, others that may be received once a week, and partial indulgences that may be gained on any day. Although the devotion of the Way of the Cross is perhaps more richly endowed with indulgences than any other practice of piety, the author tells us that it is still forbidden to attempt any enumeration of them.

The Paulist Press gives us two little pamphlets that are worth while: one on *Confirmation* by Katherine Byles explains the nature of the Sacrament and the Gifts of the Holy Ghost. The exposition is based largely on Cardinal Manning's *Internal Mission of the Holy Ghost.* The treatment is practical and the relation of the Gifts of the Holy Ghost to everyday life is set forth in a way that makes immediate appeal. The second pamphlet, *The Catholic Laywoman's View-Point,* by Grace H. Sherwood, is the reprint of an article which the author published in *Scribner's* for March, 1927. The Foreword to the reprint is written by the Most Rev. Archbishop Michael J. Curley of Baltimore. When the article appeared originally it attracted universal attention. Understanding, courage, a fine spiritual sense, exemplary loyalty to faith and practical idealism are found on every page. The following from Archbishop Curley's Foreword indicates well the service that the author has rendered to our Catholic womanhood in writing this article.

"It should be read by every Catholic woman in the United States. It should be placed in the hands of every school girl. It might with profit be given as a *vade mecum* to the graduates who in large number are going forth from our high schools and colleges for young women. It comes from the pen of a fearless devout Catholic woman whose faith is her most treasured possession. She is not influenced by the materialistic spirit of the age. Her spiritual vision has not been dimmed by any of the foolish feministic fads which seem to have such a fascination for so many of her sex. There is no apology, no sidestepping, no attempt to harmonize the present-day paganism with the spirit of Jesus Christ as given to the world by the Catholic Church."

The second edition of *Present-Day Thinkers and the New Scholasticism,* by the Rev. J. S. Zybura (B. Herder Book Co., St. Louis, Mo.) is announced as ready for publication. On its first appearance this volume had a good press, and well deserved the high commendation it got. The author is receiving letters from non-Catholic professors of philosophy in praise of his work. One of these writes: "Your *Present-Day Thinkers and the New Scholasticism* is an admirable work, and will do much to make the New Scholasticism better understood and appreciated in this country. You certainly deserve the gratitude of all who are interested in philosophy. Your book has awakened me to the significance of the Neo-Scholastic movement."

Some fifty Franciscan Fathers of the three Seraphic families of Minor Conventuals, Capuchins and Friars Minor gathered in St. Francis College, Athol Springs, N. Y., for the ninth annual Franciscan Educational Conference, 1-3 July. The president of the conference, the Very Rev. Thomas Plassmann, O.F.M., Ph.D., directed the meetings of the conference. The

subject upon which all the discussions were centered was "The Preaching of the Friars". Fr. Anthony Linneweber, O.F.M., read a paper on "St. Francis the Man Who Reached and Held the Heart of the World". Fr. Victor Mills, O.F.M., spoke on "The Work of Preaching in Our Franciscan Life". Fr. Victorine Hoffman, O.F.M., had a treatise on "Franciscan Exposition of the Art of Preaching". Fr. Fulgence Meyer, O.F.M., spoke on "Franciscan Homiletics". Fr. Bede Hess, O.M.C., D.D., read a paper on "The Franciscan Mission". Fr. Anscar Zawart, O.M.Cap., read a paper on "The History of Franciscan Preaching and of Franciscan Preachers". A report of this year's conference will be duly published by Fr. Felix M. Kirsch, O.M.Cap., Litt.D.

The July issue of *The New Scholasticism* presents a series of studies of great value to students of philosophy. Monsignor Edward A. Pace analyzes the teleological principles underlying the metaphysics of St. Thomas, which principles he contrasts with the results of mechanistic science, and which he demonstrates are fundamental to any sound and complete philosophical view of reality. The article of E. von Rycken Wilson on the Einstein theory of the equivalence of light, emphasizes the noumenal aspects of Einstein's physics. The writer thus introduces to America a problem much to the fore in recent German speculation. Father Francis A. Walsh, in a paper entitled "Philosophy: A Study in Adjustments", points out the synoptic function of philosophy, giving it a place in human thought which in the last century science has attempted to usurp by assuming that to it alone belonged the task of synthesizing and adjusting the results of experimental work. Dr. James H. Ryan discusses the fundamental thesis of a recent book of Professor Sellars of Michigan University, in an article entitled, "Does Natural Realism Break Down?" in which it is brought out that the objections ordinarily levelled against Dualistic Realism are all capable of being satisfactorily solved. Professor Kramer, of Louvain, contributes a detailed and critical review of philosophy in Belgium during 1926. This number of *The New Scholasticism* contains also several excellent book reviews and an exhaustive analysis of recent philosophical literature, both European and American.

Books Received

SCRIPTURAL.

ST. PAUL'S EPISTLES TO THE CHURCHES. Vol. III of *The New Testament.* Second edition, revised. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J., New Testament Professor, Heythrop College, Chipping Norton, Oxon.; and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., Ltd., London, New York, Toronto, Bombay, Calcutta and Madras. 1927. Pp. lxiv—258. Price, $3.40.)

THEOLOGICAL AND DEVOTIONAL.

EDEN'S FOURFOLD RIVER. An Instruction on Contemplative Life and Prayer. Written for the Monks of Witham Charterhouse, Somerset (circa A. D. 1200). Edited with an Introduction by a Monk of Parkminster. (*The Orchard Books,* Extra Series, IV.) Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xxvii—98. Price, $1.50 *net.*

FACING LIFE. Meditations for Young Man. By Raoul Plus, S.J. Translation approved by the Author. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xii—121. Price, $1.40 *net.*

SHORT INSTRUCTIONS ON THE MASS. A "Sower Scheme" Booklet. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 42. Price, $0.22 *net.*

THE AMENDING OF LIFE. By Richard Rolle, of Hampole, Hermit. Being a translation into English of his treatise *De Emendacione Vitae* made in the year 1434 by Richard Misyn, Carmelite. Edited and slightly modernized by A. P. with an Introduction by the same. (*The Orchard Books,* Extra Series, V.) Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xix—55. Price, $1.25 *net.*

MIRRORS OF GOD. By the Rev. E. F. Garesché, S.J., M.A., LL.B. Bruce Publishing Co., Milwaukee. 1927. Pp. 146. Price, $1.50.

MANUALE CURSUS ASCETICI. Complectens Tres Vias Vitae Spiritualis: Purgativam, Illuminativam et Unitivam. Auctore Fr. Aureliano a Ssmo. Sacramento, C.D., Mis.Ap., Moderatore Spirituali in Seminario Apostolico Puthempalliensi. Editio altera. Typis Scholae Industrialis, Ernakulam (Verapoly P. O., British India). 1927. Pp. xvi—693. Price, $1.15 *postpaid.*

CONDEMNED SOCIETIES. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor in Canon Law. By Joseph A. M. Quigley, A.B., J.C.L., Priest of the Archdiocese of Philadelphia. (*Studies in Canon Law,* No. 46.) Catholic University, Washington, D. C. 1927. Pp. 139.

CHURCH PROPERTY: MODES OF ACQUISITION. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Canon and Roman Law. By William J. Doheny, C.S.C., A.B., J.U.L. (*Studies in Canon and Roman Law,* Vol. 41.) Catholic University, Washington, D. C. 1927. Pp. x —118.

THE MAN WHO SAW GOD, or The Asceticism and Mysticism of St. Francis of Assisi. By Antony Linneweber, O.F.M. Illustrated. St. Boniface Friary, 133 Golden Gate Ave., San Francisco. 1927. Pp. 152. Price, $1.25 *net.*

DE OCCASIONARIIS ET RECIDIVIS juxta Doctrinam S. Alphonsi Aliorumque Probatorum Auctorum Scripsit Franciscus Ter Haar, C.SS.R. Marius E. Marietti, Taurini et Romae. 1927. Pp. xvi—449. Pretium, *Lib. it.* 30.

MUNUS CONFESARII QUOAD CASTITATEM POENITENTIS PROMOVENDAM. Opusculum in usum confessariorum conscriptum at ex variis auctoribus compilatum a P. Thoma Villanova Gerster a Zeil, O.M.Capucin., Lectore S. Theolog. emerito, Examinatore et Censore dioecesis Tridentinae, Exhortatore Gymnasii, Missionario. Felician Rauch, Oeniponte; Frederick Pustet Co., New York et Cincinnati. 1927. Pp. 123. Pretium, $0.50.

LITURGICAL.

THE SACRAMENTARY (Liber Sacramentorum). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's Without the Walls. Translated from the Italian by Arthur Levelis-Marke, M.A. Vol. III: Parts 5 and 6. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. x—442. Price, $5.00 *net.*

EXCERPTA EX RITUALI ROMANO pro Administratione Sacramentorum ad Commodiorem Usum Missionariorum in Septentrionalis Americae Foederatae Provinciis. Editio duodevicesima. Frederick Pustet Co., New York and Cincinnati. 1927. Pp. 480. Price: black sheepskin, $1.75; black morocco, $2.25.

HISTORICAL.

CARMEL. Its History, Spirit, and Saints. Compiled from Approved Sources by the Discalced Carmelites of Boston and Santa Clara. P. J. Kenedy & Sons, New York. 1927. Pp. xiv—374. Price, $3.20 *postpaid.*

VENERABLE DON BOSCO, Founder of the Salesian Society and the Daughters of Our Lady Help of Christians. A Character Sketch. By J. B. Lemoyne, S.C. With Preface by the Most Rev. E. J. Hanna, D.D., Archbishop of San Francisco. Salesian Press, New Rochelle, N. Y. 1927. Pp. xxiii—304. Price, $2.00.

THE MONUMENTA GERMANIAE HISTORICA: Its Inheritance in Source-Valuation and Criticism. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfillment of the requirements of the Degree of Doctor of Philosophy. By William Thomas Miller Gamble. Catholic University, Washington, D. C. 1927. Pp. vi—202.

PAPAUTÉ ET POUVOIR CIVIL À L'ÉPOQUE DE GRÉGOIRE VII. Contribution à l'Histoire du Droit Public. Par Élie Voosen, Docteur en Droit Canon. (*Universitas Catholica Lovaniensis.* Dissertationes ad gradum magistri in Facultate Theologica consequendum conscriptae. Series II, Tomus 20.) J. Duculot, Gembloux. 1927. Pp. xii—347.

MR. BELLOC OBJECTS TO "THE OUTLINE OF HISTORY". By H. G. Wells. (*The Forum Series,* No. 3.) Watts & Co., London; Ecclesiastical Supply Association, San Francisco. 1926. Pp. vii—55. Price, $0.75 (1/- *net*).

MR. BELLOC STILL OBJECTS TO MR. WELLS'S "OUTLINE OF HISTORY". By Hilaire Belloc. Ecclesiastical Supply Association, San Francisco. 1927. Pp. x—43. Price: cloth, $0.75; paper, $0.35.

PHILOSOPHICAL.

SIX WORLD PROBLEMS. By the Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Melbourne, Australia. Frederick Pustet Co., New York and Cincinnati. 1927. Pp. 127. Price, $1.25.

DECLINING LIBERTY AND OTHER PAPERS. By John A. Ryan, D.D., LL.D., Professor of Moral Theology and Industrial Ethics at the Catholic University of America; Professor of Political Science at Trinity College; Professor of Ethics at the National Catholic School of Social Service; Director, Department of Social Action, National Catholic Welfare Conference; author of *A Living Wage, Social Reconstruction, Distributive Justice,* etc., etc. Macmillan Co., New York. 1927. Pp. x—350. Price, $4.00.

SPIRITUAL VALUES AND ETERNAL LIFE. By Harry Emerson Fosdick. (*The Ingersoll Lecture,* 1927.) Harvard University Press, Cambridge. 1927. Pp. 40. Price, $1.00 *net.*

THE SYNTAX OF THE CONFESSIONS OF ST. AUGUSTINE. A Dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy. By Sister Mary Raphael, Arts, M.A., of the Sisters of St. Benedict, St. Scholastica's Academy, Ft. Smith, Ark. (*Patristic Studies,* Vol. XIV, Edited by Roy J. Deferrari, Ph.D.) Catholic University, Washington, D. C. 1927. Pp. xv—135.

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